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# The Catholic Pentacostal Prayer Meeting: A Dramatistic Perspective on a Contemporary Religious Awakening and Ritual

Melissa Siebert

*Loyola University Chicago*

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The Catholic Pentecostal Prayer Meeting: A Dramatistic  
Perspective on a Contemporary Religious Awakening and Ritual

by

Melissa Siebert

A Thesis Submitted to the Faculty of the Graduate School  
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## VITA

The author, Melissa Siebert, is the daughter of John Haskell Siebert and Louise (Christiansen) Siebert. She was born on May 4, 1951, in Chicago, Illinois.

Her elementary education was obtained in the public schools of Park Ridge, Illinois, and secondary education at the Maine Township High School South, Park Ridge, Illinois, where she was graduated in 1969.

In June of 1973, she received the degree of Bachelor of Arts with a major in history from Loyola University of Chicago. While attending Loyola, she spent her junior year at the Loyola Rome Center in Rome, Italy. Her Bachelor of Arts degree was granted by Loyola University of Chicago cum laude.

In September, 1973, she was granted an assistantship in Anthropology at Loyola University of Chicago. In the spring of 1976, she was awarded the Master of Arts in Anthropology.

## TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS.....	ii
LIFE.....	iii
CONTENTS OF APPENDICES.....	v
 Chapter	
I.    HISTORICAL BACKGROUND PHASE ONE OF AMERICAN PENTECOSTALISM.....	1
II.   DEVELOPMENT OF THE CATHOLIC PENTECOSTAL MOVEMENT.....	25
III.  A MODEL FOR DRAMATISTIC ANALYSIS:  BURKE & TURNER.....	51
IV.   THE LOYOLA PRAYER GROUP MEETING AS DRAMATISTIC EVENT.....	63
V.    RITUAL IN URBAN SOCIETY:  SOME REFLECTIONS.....	80
REFERENCES.....	87
APPENDIX I.....	90
APPENDIX II.....	98

## CHAPTER ONE

## Chapter I

### INTRODUCTION

This study deals with urban religion and ritual in contemporary America. It is a further example of the recent movement in anthropology away from sole concern with what has been labeled the "exotic." It is intended to explore the richness and diversity of one's own culture. The thesis explores the religious response that the Catholic Pentecostal movement is evoking in America as both a religious force and as a response to religious needs.

The thesis will explore more fully the "symbolic action dramatic model" of ritual which has been overshadowed by the "stimulus response" model of communicative behavior. As an exploration, articulation, and interpretation of the dramatistic model of ritual process, the thesis will expand on the ideas of the primary theoretician of the dramatistic model, Kenneth Burke. A secondary emphasis will be placed on the theories of Victor Turner, whose work deals with the study of ritual as a processual event consisting of form as well as content. Both of these models of study allow us to consider the Pentecostal prayer group rituals in the terms of interaction. The models of Burke and Turner were chosen for this reason over that of "stimulus response," which views ritual as strictly content, an impact rather than as an interaction with its audience.

The Catholic Pentecostal movement has several elements in its composition. The prayer meeting was chosen as the object of study

because it seems to be the core of the movement.

The new Pentecost within the Roman Catholic Church is a response in many ways to the innovations and revisions of the Second Vatican Council. In the Council, a new emphasis on the Holy Spirit was introduced, and many secondary changes were made in the form and structure of worship.

The secondary changes within the Church were more oriented toward the symbolic links between man and God: liturgical forms, rituals and rites, clerical garb, the role of the layperson within the Church. The secondary changes within the Church were also concerned with updating the institution to make it contemporary in functioning procedures and socially relevant: parish councils, priest senates, multi-media religious education, married deacons, apartment-dwelling priests and ghetto-based nuns, ecumenical movements, and a deliberate de-sacralizing of long-held Church traditions. As Ralph Martin, a leading Pentecostal asks, have not the social and the liturgical changes, "almost universally superficial," created instead of a modern Church, a poor imitation of the modern world?

Christian renewal must by its very definition be Christ-centered if it is to be more than humanism or social work. Pentecostals have attempted an intensely Christ-oriented renewal in their own faith lives, aided by the gifts of the Spirit, which are manifestations of God's power and presence given freely for His glory and honor and for the service to others: The Gift of Tongues, the Gift of Interpretation, the Gift of Prophecy, the Gift of Faith, the Gift of Healing, the Gift of Miracles, the Word of Wisdom, the Word of Knowledge, and the Gift of Discernment. These nine gifts will be discussed, each in detail, later



in the body of the paper. Instead of a relevant humanism, the Pentecostals seek the Word of God in the voice of the Gospel message, seek spiritual nourishment in the worship of Mary, Mother of God, and practice such "old-fashioned" devotions as the daily Rosary. Above all, by direct and confident prayer to the Father and sharing with each other in prayer-groups a Christ-oriented focus, the Pentecostals seek a psychic integration within their secular and religious lives.

The heart of the Pentecostal movement is the prayer meeting, for it is the most unique factor within the Charismatic Renewal. It is at the prayer meeting where the Gifts of the Spirit are exhibited and utilized for the good of the Christian community. It is at the prayer meeting where the special essential experience which is Pentecostal happens. This meeting does not supersede the Mass in importance, but rather is an accompaniment and supplement with and to the offering up of bread and wine. Any Catholic Pentecostal will quickly point to the fact that the Charismatic Renewal is taking place within the Roman Catholic Church and not apart from it.

## Chapter I

### Review of the Related Literature

Pentecostal literature written by Pentecostals is abundant. This includes printed tracts and books which explain the Pentecostal interpretation of the Catholic faith. In the studies written about Pentecostals, much emphasis has been placed on the phenomena of glossolalia, known more commonly as "speaking in tongues." Perhaps the most thorough work done in the area of linguistic research which deals with glossolalia is William J. Samarin's Tongues of Men and Angels. As Catholic Pentecostalism is a recent derivative of the Protestant movement which dates back to the turn of the century, historical works such as the Holiness Pentecostal Movement in the United States by Vincent Synan are consulted. The Holy Spirit in Today's Church by Erling Jorstad, The Pentecostals by John Thomas Nichol, and A Key to Charismatic Renewal in the Catholic Church are three especially helpful basic sources. The latter is the work of Rev. Vincent M. Walsh, who provides a sound theological background to Catholic Pentecostalism as well as a participant perspective on the Charismatic Renewal.

The models offered by Burke and Turner have a cyclical rather than a linear viewpoint of communicative or ritual events. Where Burke constructed a dramatistic model based on his observations in drama, literature, and poetry, (A Grammar of Motives, The Philosophy of Literary Form), Victor Turner has employed the notion of the form of ritual revealing the belief system of a people as much as the content of a ritual reveals that system. This theoretical standpoint of Turner's has been

articulated in his social drama theory works Drums of Affliction, Dramas, Fields, and Metaphors, and The Ritual Process. Kenneth Burke's model views each man as an actor in the drama of life and Victor Turner employs the notion that ritual is in a symbiotic relationship with the social world which surrounds that ritual. Together the ideas seem uniquely suited to the study of the Catholic Pentecostal movement as personified in the prayer group meeting.

As a primary example of Pentecostal ritual, this study will focus on the Pentecostal prayer meeting, where the group is lead in prayer readings, healing services, and witnessing to the Lord in an informal leadership of members. In the process of writing, works which help in broadening a general understanding of the Pentecostals include the Russell Sage Foundation series on Cultural Differences and Medical Care (in studying healing), Natural Symbols by Mary Douglas (in studying the relationships between individuals in religious groups and authority), and The Rites of Modernization by James Peacock (a study of Javanese society in modernization which employs Burke as the basic theoretical model).

The study of the Pentecostal movement from the viewpoint of an analysis of Pentecostal prayer meeting and employing the "symbolic action dramatic model" is a new approach toward the understanding of that movement. The utilization of the Burkeian actor-interaction theory and the social drama theory of Victor Turner places a unique emphasis on the form and content of ritual as a symbiotic communicative relationship.

## Chapter I

### A HISTORY OF THE PROTESTANT PENTECOSTALISM MOVEMENT IN THE UNITED STATES

'And in the last days it shall be, God  
declares,  
that I will pour out my Spirit upon all  
flesh,  
and your sons and your daughters shall  
prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams;  
yea, and on my menservants and my  
maidservants in those days  
I will pour out my Spirit; and they shall  
prophesy.'

(Acts 2:17-18)

In the Acts of the Apostles is related the events of the Day of Pentecost. A small group of both men and women wait in Jerusalem, on the instruction of Christ, for "the promise of the Father," a Holy Spirit baptism. Gathered in an upper room and in deep and constant prayer, all become participants in a phenomena which transforms their spiritual and earthly life. Hearing a sound from Heaven like the rush of a gale and seeing tongues like fire, "they were filled by the Holy Spirit and as the Spirit gave them the utterances, began to speak in strange tongues."

The events of the Day of Pentecost form the core belief of Pentecostals, both Protestant and Catholic. These events are seen as an experience which has recurring importance in the lives of the followers of Jesus Christ. For Pentecostals, the gifts of the Spirit are as viable today as they were for the band gathered in the upper room on that first Day of Pentecost. As defenders of a movement which has been at times

ridiculed by more mainline religions, those who have experienced the Baptism of the Spirit reach beyond the American Pentecostals' founding in 1901 and maintain that in all ages since the coming of Christ, there have been those blessed by the Gifts of the Spirit. They also maintain that the Pentecostal viewpoint is essentially scriptural and a "back-to-the-Bible" perspective on contemporary Christianity. The trappings of formalized religion are underplayed if not purposely avoided.

As Pentecostalism originates out of post-Reformation Protestant tradition, it manifests from that tradition some distinctly Reformation postulates: simplicity of worship, the submission of the individual believer and the group to the leading of the Holy Spirit, the importance of an adult "spiritual renewal," and that the believer must look toward the imminent visible return of Christ who will come again in glory. With a doctrinal stance of modern Protestant Pentecostalism being described by author John Thomas Nichol as being "akin to Fundamentalism," the theological stance of Protestant Pentecostalism can be summarized from the below quoted Statement of Truth which was endorsed by the Pentecostal Fellowship of North America. The Pentecostal Fellowship of North America was founded in 1948 and is made up of fifteen of the major Pentecostal Protestant bodies.

1. We believe the Bible to be inspired, the only infallible and authoritative Word of God.
2. We believe that there is one God, externally existent in three persons: Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning sacrifice through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and His personal return in power and glory.
4. We believe that for the salvation of the lost and sinful men regeneration by the Holy Spirit is absolutely essential.
5. We believe that the full gospel includes holiness of heart and life, healing for the body and the baptism in the Holy

Spirit with the initial evidence of speaking in other tongues as the Spirit gives utterance.

6. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
7. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
8. We believe in the spiritual unity of believers in our Lord Jesus Christ.<sup>1</sup>

Protestant Pentecostalism seems to have its origins as an outgrowth of the Holiness Movement, itself an outgrowth of the post-Civil War revivals which swept the United States. Especially in the Methodist circuits of the South and Southwest did the Holiness Movement find an enthusiastic following. The revival meeting and the camp meeting were the main vehicles of spreading the message whose predominant theme was that the Christian must let the Holy Spirit into his life and let the Holy Spirit lead him where It would. The literature of the past, with this stress on the child-like belief of the Spirit-baptized, has much in common with the Protestant and Catholic Pentecostal tracts which are published today. By the mid-1890's, the officialdom of the Methodist Church had officially broken with the holiness sect of their group, and so it became necessary for the holiness people to form their own independent religious bodies. The result was: the Church of the Nazarene, Pilgrim Holiness Church, and Church of God (Anderson, Indiana).

All of the Holiness bodies were distinguished by meetings which included "boisterous" prayer, shouting, prayerful exclamations, dancing, shaking, and swaying. Supernatural signs, such as visions, dreams, and speaking in tongues abounded as signs of baptism and grace. It was out

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<sup>1</sup>from a brochure published by the Pentecostal Fellowship of North America, describing its origin, progress, doctrines, and membership. It is available from any member body.

of this worship and demonstration that the Pentecostal movement evolved. Many of the first Pentecostal leaders were originally Holiness activists and preachers, and not only converted new members to the Pentecostal cause, but brought along members of the old Holiness flock. The outward sign of Spirit baptism, the gift of tongues, became the most widely recognized phenomena associated with the new movement called "Pentecostalism," though there are nine gifts of the Spirit in all. The winning of converts and the renewal of faith of Christians became the goal of the new Pentecostals as had been the goal of the old Holiness movement. A "vibrant hope" in the closeness of the Spirit and the kingdom of Christ the Lord were traits shared in common. What has seemed to divide the Pentecostals from the rest of Protestantism is the heavy reliance upon the gift of healing and an active and fruitful encounter with the Holy Spirit.

Like the Catholic Pentecostals who followed nearly half of a century later, the first Protestant Pentecostals have never claimed to have invented a new order or doctrine of religious thought. Instead there is an emphasis on preaching old doctrines such as the biblical emphasis on salvation, and the belief that Holy Spirit baptism gives the Christian who believes the ability to perform supernatural acts.

For the Pentecostal, "the Baptism of the Spirit" is essentially scriptural. The first sign that this baptism has occurred is that the baptized begins to speak in an unknown tongue in praise of God. The scriptural basis for the baptism and resulting speaking in tongues is found in Acts 2:16-18:

...but this is what was spoken by the prophet Joel: 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men dream dreams;

yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.'

Thus in Acts, with Peter citing Joel 2:28-32 as an explanation of the supernatural manifestations of the Day of Pentecost, comes the biblical justification of Gifts of the Spirit which occupy such a prominent place in the Pentecostal religious experience.

The New Testament has several passages and phrases which are cited by Pentecostals as to justify their own practices. Among them are the prophecies spoken by Christ just prior to His Ascension: "but before many days you shall be baptized with the Holy Spirit" (Acts I:5), "you shall receive power when the Holy Spirit has come upon you" (Acts I:8), and "you shall be my witnesses" (Acts I:8). The events of the Day of Pentecost are not frozen in time or historical place. Rather they are a relevant and recurring phenomenon. This on-going event, present since the creation of the Apostolic community, is signified by the phenomenon of speaking in tongues. This, more than the other distinctions within the Pentecostal movement, is what separates Pentecostalism from the so-called historic Christian churches.

As Gee (Nichol 1966:9), the author of The Pentecostal Movement, observes:

It is a commonplace of Church History that the special phenomena now associated with the Pentecostal Movement have occurred again and again during periods of spiritual revival and enthusiasm. A long list of such happenings could be cited, but it will be sufficient to quote such an acknowledged authority as the Encyclopaedia Britannica...that the Glossolalia (or speaking in tongues), "re-curs in Christian revivals in every age; e.g., among the mendicant friars of the thirteenth century, among the Jansenists and early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Cevennes, and the Irvingites."

The advent of contemporary Christian Pentecostalism seems to have its roots in the Bethel Bible College of Topeka, Kansas. On the



first day of the new year of 1901, Charles Fox Parham, its director, and the college community met in a prayer meeting that resulted in a baptism of renewal for all participants. Again, it must be stressed that Pentecostals do not consider the Bethel Bible College Pentecostal experience to be an innovation. Nor do they consider the resultant Pentecostal movement in the Azuza Street Mission of Los Angeles which fanned out into the American religious mainstream to be a singular happening. It is instead one of the manifestations of the power of the Holy Spirit which has been present since the founding of the Christian Church.

As author John Thomas Nichol has observed, the spontaneous ministry of the early Church which was composed in part with prophecy, tongues, and signs was superseded by the "officialdom" of organized religion. The Presbyter-bishops of Apostolic designation with their disciplinary and sacramental vocation displaced the essentially charismatic ministry which later Pentecostals later reactivated. The liturgical order was not compatible with the gifts of the Spirit, and hence they were phased out of the religious services down the centuries. From the second century until the Reformation, the charismata, and most especially speaking in tongues, seemingly faded into the traditional background of the Christian Church.

As the Reformation brought the Bible to the everyday man, and stressed a "looking backward" to the practices of the Christian Church of the first century, it also heralded the reappearance of the supernatural gifts of the Spirit. Yet it was not until the Enlightenment, and among such splinter groups such as the Shakers and the Irvingites that the phenomena of tongues and other "Pentecostal" manifestations

became more common. Tongues and prophecy began to flourish not only in America, but also in Germany and England. The Mormons of the United States also incorporated the gift of tongues in their scheme of religious belief. But all of these essentially splinter group manifestations were small in comparison to the Pentecostal movement which was to flourish in America at the turn of the twentieth century.

For the anthropologist of religion, the America of the Reconstruction Era after the Civil War is an interesting situation to observe. The nation, exhausted and drained by war, was also suffering from a moral and spiritual lethargy. The carpetbagger, the speculator, and the Scallawag are all symbols of that bankruptcy of the American dream. In this atmosphere, American Protestantism was increasingly institutionalized. The brick church replaced the wooden, the choir replaced the simple song of the congregation, and the doctorate of divinity replaced the "born again" preacher whose witness was a lively composition of conversion, direct blessings, and exhortation to join the ranks of those in line for salvation. Middle class modes and mores invaded the mainline Protestant churches, leaving little room for the camp-meeting revival atmosphere which dominated the Holiness movement of that era and later would flavor the Pentecostal experience. "Heart religion" was not to be found in the neat pews on Sunday morning, or so thought many of the estranged believers, especially those of lower economic status. For them, the prayer, witnessing, meetings, fasting, and rough-edged vitality of the Holiness movement filled a need which the formalism of then contemporary Protestantism did not quench.

This then is the religious atmosphere in which Charles Fox Parham conceived his ministry of the Holy Spirit, the start of modern Pentecos-

talism. In the book Promise Fulfilled, author Klaude Kendrick explores the background of this religious figure, tracing Parham's lay ministry as a Congregationist at the age of fifteen to his Methodist associations, to his involvement with the Holiness movement. Parham was down-to-earth enough to comment that men could certainly speak in tongues and unknown languages if only they would have the "horse sense" enough to let the Lord use their voices and throats.

He conceived Bethel College as an extension of the Holiness principle of "faith home." This meant simply that the students were not charged tuition nor room and board, but that the college was operated on the premise that God would provide for the needs of the faithful. This principle was utilized often in the retreat homes for Holiness believers who were suffering from disease and illness, and was transplanted into the educational scene with several "faith home" bible colleges, of which Parham's was one. With God as the sufficiency of all needs, the students under Parham's instruction studied the Book, held prayer discussions, prayed alone and in groups, and studied the special witness that each had in his own life.

At the Christmas of 1900, Parham instructed his students, individually, to meditate on the witness of those in the Bible who were baptized by the Spirit. The concensus seemed to be that on each "Baptism of the Spirit," the baptized responded with an outward manifestation of this special grace, and that manifestation was speaking in tongues. When this conclusion was reached, it became the intention of all members of Bethel Bible College to experience that charismatic gift described in Acts. At the "Night Watch" service of New Year's Eve, one of the students requested that hands be laid on her head that she might receive

the gift of the Spirit, a baptism of grace. Parham prayed over her, his hands on her head. She began to speak in what Bethel College students and faculty observed sounded like Chinese. This outburst of glossolalia in itself is not especially unique in the history of the Church. What is unique, however, is that at this time "the Baptism of the Spirit" was linked directly with the phenomena of speaking in tongues as the accompanying sign of that spiritual baptism. This concept is the key to contemporary Pentecostalism both Protestant and Catholic. One is "filled with the Holy Spirit," and evidence of this filling, or baptism, is speaking in tongues.

The Bethel Bible College experience is described in the following passage written by Parham (Nichol 1966:28) himself:

I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and she began speaking in the Chinese language, and was unable to speak English for three days. Seeing this marvelous manifestation of the restoration of Pentecostal power,...we decided as a school to wait upon God. We felt that God was no respecter of persons and what He had so graciously poured out upon me, He would upon all.

In the prayer that followed, other students received the gifts of the Spirit, and soon the Bethel College group were traveling evangelists and Bible school teachers throughout the Southwestern United States. Despite hostility from mainline churches, they continued to preach and teach the Baptism of the Holy Spirit, citing as demonstrable proof of the working of the Spirit the gifts of tongues and healing.

Two large urban centers where the Parham group were especially successful were Houston, Texas and Los Angeles, California. Here the seekers of the Holy Spirit renewal were what could be loosely termed "the disinherited." As Erling Jorstad (1967:13) observes in his handbook on the New Pentecostalism, The Holy Spirit in Today's Church, the

new followers were those "suspicious or intimidated by the larger denominational churches with formal liturgy and extensive bureaucracies." For the poor in status and spirit and education, the Pentecostal tabernacles were a place of informality, enthusiasm, fellowship, and a belief in the supernatural directing of lives. The ordering of chaos by the indwelling power of the Holy Spirit was an idea preached with missionary zeal across America and evangelized throughout the world. The believers were saved not only from a life of sin and waste in this earthly life, but also an eternity with the Devil and his demons.

The main sources for gathering in the flock was the prayer-evangelizing meeting where a preacher, often an orator of great emotional power and with a reputation as a healer, would exhort the crowd of listeners for hours on end to repent, receive God and Christ, and be receptive to the call of the Holy Spirit. When an emotional peak of salvation oratory was reached, there would often be a demonstration of the gift of tongues and a call for accepting souls to come to the altar and through the imposition of hands, to receive the gifts of the Spirit. A second call was then made for the sick to be healed in body and spirit. These mass meetings continued to flourish up until the Second World War, and the celebrity preachers were both men and women alike.

Jorstad is correct in his analysis of the Pentecostal movement from the late twenties up until the middle fifties when he observes that Pentecostals, having rejected the formalistic structure of the Roman Catholic Church and the larger Protestant denominations, lacked a final authoritative body which could settle the multiplying number of arguments that Pentecostals were having among themselves. The religious concerns of doctrine, church government, evangelistic techniques, finances, and

ecumenical cooperation with other denominations were increasingly "solved" by Pentecostals splintering into small, vocal, and hostile factions. Along with doctrinal differences, the racial element of white, black and mixed congregations was introduced.

Out of the myriad of Pentecostal groups, there developed a rivalry and exclusion principle that was one of the movement's most serious liabilities. The development of the notion that a potential member of the Spirit-filled community must demonstrate his or her ability to speak tongues before gaining entrance to the tabernacles of the Holy Spirit created an image of exclusivity. This exclusivity cut the Pentecostal movement away from the mainline Christian churches, shifted heavy emphasis to the gift of speaking in tongues at the price of downplaying the eight other gifts of the Spirit, and fostered such exotic off-shoots of Pentecostal splinter groups such as the snake-handling cults of the South and Southwest and the "rolling in the aisles" congregations. They did nothing to present to Protestants the notion of Pentecostalism as being essentially broadly based and not devoted to the cultivation of the strange. Where in actuality, the major Pentecostal groups did not endorse any of the doings of the smaller, exotic cults, in the public mind Pentecostalism became associated with these small sects.

Pentecostalism isolated itself even more by its hostility toward higher education and the formal education of ministers. Central to their belief was the idea that "Baptism of the Spirit" would instantly bestow the Gift of Wisdom to the believer, making formal training of clergy unnecessary. The movement drew inward and confined its evangelizing work to overseas missions. It was accused, and not unjustly, of

treating non-tongue speaking Christians as second class citizens. The fruits of this attitude were the Pentecostals becoming an ingrown enclave which had little interaction or impact on the mainline Christian church life in the United States. The divisiveness within the Pentecostal movement itself did nothing to effect a change in the situation (Jorstad 1967:14).

The "New Pentecostalism" movement had its start in an Episcopalian parish in Van Nuys, California, in 1960. Dennis Bennett, the rector, had received the gift of tongues and had ministered to a congregation of about seventy about the blessings of the second gifts. The prayer meetings became the object of rumors and when Bennett declared publicly before his congregation what was happening, he was asked by the parish leaders to resign. The official reason was to avoid further controversy. As both Nichol and Jorstad observe in their works on the growth of Pentecostalism, the Van Nuys incident was significant in that it was the first time that an ordained minister in a "mainline, highly confessional Protestant body had actively solicited converts to Pentecostalism; and secondly, the incident was given extensive national publicity " (Jorstad 1967:18). Also, the old Pentecostals could no longer claim exclusive rights to the gifts of the Spirit (Idem).

After the Bennett incident, the growth of modern Pentecostalism is very difficult to follow in any sense of historical order. The pattern of growth, however, was one that in its broad features occurred over and over again in mainline Protestant churches. The following is a brief description of that pattern (Idem):

An individual, either a prominent layman or a minister in a mainline denomination, male or female, would receive the Baptism of

the Holy Spirit. This would be made visible through the gifts of tongues, or healing or of prophecy. The resultant joy and assurance of the believer in knowing of the indwelling power of the Spirit would often lead to a visibly transformed personality. The believer would be more enthusiastic about her or his faith, a new concern for the religious life of others would become apparent, and the believer would radiate a joy and inner contentment that had not been present before the second blessing.

The one baptized in the Spirit would then proceed to organize a midweek prayer group and invite others to share the gifts. The attendance might vary from week to week, but a core group of baptized developed and in turn started prayer groups of their own. In the 1960s the Charismatic renewal seemed to be strongest among Baptists, Lutherans, and Episcopalians, with Methodists, Congregationalists, and Presbyterians involved to a lesser extent. The first Pentecostal prayer meeting begun by Catholics started in the year 1967. As a movement seen in its totality, it is difficult to say what impact the new Pentecostalism has had among mainline religions. By its very nature fragmented and varying from group to group and denomination to denomination, the newest Charismatic renewal when it has been successful has confronted the central problems of the old Pentecostalism: speaking tongues is not the only proof of having received "the Baptism of the Spirit", and the new participants are given the freedom to celebrate the gifts of the Spirit without the public demonstration of tongues, rejecting higher education, and as in some Pentecostal splinter groups, rejecting the aid of medical doctors when ill. It is also no longer the case that one baptized in the gifts must choose between Pentecostalism and his or her denomination, as once was the case. Where once the mass tent meeting was the basic vehicle for Pentecostal conversion, the current Pentecostal movement avoids publicity and media coverage as an almost uniform matter of principle. Pentecos-



tals, like other religious, have learned how easily deep sentiments can be distorted and twisted by reporters looking for something new and sensational to fashion into a good story. Examples of this shall be given in the chapter dealing with the birth of the Catholic Pentecostal movement at Notre Dame University in 1967.

Also in contrast to the previous Pentecostals, the "new wave" has made an effort to remain decentralized and on a local level. Most participate in their regular church worship and social activities with the weekly Pentecostal prayer meeting as an addition to their personal faith lives instead of something which is practiced instead of mainline denominationalism.

Both the old and the new Pentecostalism share the same basic theology of Protestantism in its most basic sense: both accept the Bible as their sole source of God's plan for their life; both hold to a literal and uncritical interpretation of its teachings; both believe Jesus to be man and the Son of God, and both believe in a bodily and literal second coming of the Christ. This is rockbed fundamentalist doctrine, and in both old and new Pentecostals accepting it, there is basically little difference in their theological stance. Yet the movement of the new Pentecostals is in its character and secondary traits very much different than its precursor, the mass meeting "tent show" Pentecostalism of the early twentieth century. Erling Jorstad (1967:22-23) has devised a delineating list in his foreward to his book The Holy Spirit in Today's Church which is reproduced here in its entirety:

1. The new movement almost unanimously chooses to remain within its own denominational membership rather than joining established Pentecostal bodies or starting new groups.
2. With some exceptions new Pentecostals do not require public speaking in tongues as proof of being baptized in the Holy Spirit.

3. A considerable number of the new group come from different social, economic, and educational groupings than the old. Most of the new come from upper-middle-class, well-educated backgrounds, being college graduates and students.
4. The midweek prayer meeting is enthusiastically opened to anyone who wants to attend, regardless of any prior denominational affiliation.
5. Some new Pentecostals have established communal living arrangements, sharing households and incomes.
6. All the new groups make their meetings as informal as possible concerning dress, prior planning of the program itself, and remaining open to minister to the personal needs of any in attendance who ask for help.
7. The level of emotional expression is one of joy and celebration, but firmly controlled against excess of display.
8. By contrast to older Pentecostalism which usually involved itself heavily in overseas missionary support, in the new movement primary focus is around the interests and needs of the local group. Those interested in missions show their support by working through their local congregation.
9. The new movement makes a more vigorous outreach to teenagers and young adults.
10. The older moral code prohibiting any members from smoking, dancing, using make-up, and the like, is absent in the new Pentecostalism.
11. In today's movement many more women are actively involved as leaders.
12. The new Pentecostals follow the established liturgical order when worshiping in their own congregations, rather than the older Pentecostal practice of spontaneous contribution at any given point. The new participants cultivate the "Spirit-led" services at their midweek meetings.

One Roman Catholic priest has observed that while the Roman Catholics are altar-centered and the Lutherans are pulpit-centered, Pentecostals of all varieties are pew-centered. This priority of community orientation within participants in the new movement has at least gently challenged the leaders and laity within existing churches to respond to their new Pentecostal life in the Spirit. In this gentle challenge, Pentecostals both Protestant and Roman Catholic have been subject to sharp controversy by their churches and fellow church members. With Protestant Pentecostalism, it seems surprising due to the fact that on the surface of things, the new baptized in the Spirit and the fundamentalist

Protestants have much in common. Yet it is the fundamentalists, and not the more liberal Protestants, who object the most strongly to Pentecostal renewal. The similarities between the Pentecostal and Fundamentalist can be summed up in four basic points: the unquestioned belief that the Bible, verbally inspired, is the sole and inerrant source of knowledge of God's will for man, that local autonomy in the congregation is defended against the encroaching ecclesiastical bureaucracy of organized religion, simplicity and informality are emphasized in worship, and there is a very deliberate effort to give the laity as much power in group matters as possible.

Yet the fundamentalist or conservative church group in opposition has several points. Many groups already have a midweek prayer group meeting and so there is really little reason for the additional midweek prayer group of the Pentecostals. The practice of speaking in tongues and "Baptism in the Spirit" is seen as a threat to already established congregations. Pentecostalism is a danger to the loyalty to strictly stated and formal doctrines with its stress on spontaneity and personal experience. The hermeneutics of Pentecostal scriptural interpretation may run in opposition to doctrine. Finally, conservatives and fundamentalists have seen enough generations of tentshow revivalists, healers, and self-proclaimed preachers to be suspicious of new and essentially personally-oriented religious experience. This personalness of Pentecostalism is a factor liberals tend to be wary of in another aspect, viewing the whole phenomena from the viewpoint of psychology as opposed to religious experience, or the work of the supernatural Holy Spirit. Both sectors tend to be wary of the energy and free-wheeling "where the Spirit leads" quality of the new Pentecostalism, for that is not an

attitude which keeps an organized ecclesiastical body running smoothly. As a final observation, the past divisiveness of Pentecostal groups and splinter groups has done little to recommend it to the congregations of the present who are concerned about preserving unity in an era where church membership and the active community around that church seem to be on the decline.

From a theological standpoint, the second blessing of the gifts of the Spirit do not seem to be necessary for the Christian life. Many theologians also seem to agree on the notion that the gifts, and especially the gift of tongues, were given for a specific need at a specific time and do not exist in perpetuity. Once the Apostolic Age passed, so did the use of the gifts by Christians. In conjunction with the theological problems Pentecostalism presents, there are other points to be considered. One is the danger of scapegoating personal problems into the presence of demons which must be exorcized through the gift of exorcism, the laying on of hands and other rites. Another is that the pressure to speak in tongues as a sign of spiritual health and reconciliation with God puts unwarranted tension on those who do not easily or for some reason cannot "receive" the ability to speak in tongues.

In the research completed and the conclusions drawn, the perspective of ritual as an access to understanding the Pentecostal Movement at Loyola is the key premise. The prayer meeting of Loyola is an ongoing event, a processual experience which builds upon itself within the charismatic community from meeting to meeting and week to week. The power of binding which the prayer meeting possesses, that forging of community, is what the dramatistic model this research employed is centered on.

After spending two academic semesters observing, taping, photographing, and participating to a degree in the Loyola prayer meeting, this researcher has found that ritual analysis provides an excellent approach for uncovering charismatic ideology and orientation. The knowledge is both firsthand and acquired via interaction with the charismatics themselves.

The model employed, that of dramatism, relates directly to the prayer meeting, as opposed to the overall movement itself. The phenomena of Pentecostalism is too intricate both in theological implications and distribution to be entirely sheltered under the model of dramatism.

A large part of the response which Pentecostalism has received is due to the social context in which the phenomena is set. The religious renewals of the sixties occurred in a period of rapid social change and adjustment. Breakdowns in social mores and values, counterculture, radicalism, and militancy are just a few of the features which colored the era. That the religious fabric of life should be caught up in the sweep of change is not a surprise. That a demand for what the dramatis-tic model terms "an ordering out of chaos" (Burke 1931, 1935, 1937, 1941, 1945, 1964) should occur in the powerfully connoted symbolic field of religion is not a surprise. That what people chose to weld as a special community was an intense and life-ordering encounter with Christ is no surprise, either. As community is essentially a flow, not truncated by temporal boundaries but instead an altogether on-going life ordering process, the dynamic essence of the prayer meeting is the core of the Pentecostal experience, and one especially suited to study employing the dramatis-tic model.

A final word on the means of studying the group. The Pentecostal

meeting at Loyola was introduced to this researcher by a friend and neighbor (an ex-seminarian) who lived in the same apartment building. Introduced to the group as both an interested person and as an anthropology student studying the charismatic movement, this researcher was enabled by this "friendly introduction" to become not only a participant-observer, but also a friend to members of the group. Notes, tapes, and interviews were accepted with a casualness and openness by all members of the group who asked about or noticed the tape recorder and notes. An atmosphere of cordial helpfulness characterizes the tone of the Loyola Pentecostals with whom this researcher came in contact during the two semesters of fieldwork at prayer meetings.

## CHAPTER TWO

## Chapter II

### THE CATHOLIC PENTECOSTAL MOVEMENT SINCE ITS FOUNDING

The Reverend Larry Christianson, an American Lutheran minister, was one of the first mainline Protestant pastors to introduce his congregation to the gifts of the Spirit. He is also the author of A Message to the Charismatic Movement as well as several articles on devotional life and the Charismatic Renewal. His own analysis of Christianity and what the Baptism of the Spirit offers the Christian follows (Jorstad 1967:50):

The Christian religion is essentially an experience--a personal experience with God. Theology and doctrine are simply an explanation of that experience. Many people know something about the doctrine, but have never really had the experience. So of course their religion is dry, formal, and powerless. It has no life, no zest, and no sense of reality.

For Reverend Christianson, seeking the power of the Holy Spirit, in prayer and receptivity of heart, is one of the basic and key spiritual disciplines of a vital Christianity. Like other Pentecostals, this emphasis on private prayer and group prayer is fundamental to Reverend Christianson's faith life, a faith which is essentially centered on renewal by the grace of the Holy Spirit.

The daily meditation and prayer of Protestant and Catholic Pentecostals is essentially the same spiritual discipline approached from two different yet related religious traditions.

The emergence of the Charismatic Renewal within the Catholic Church occurred at two Catholic universities. Notre Dame, located in Indiana, and Duquesne University, located in Pittsburgh, became the



leaders in Catholic Pentecostal activity in the late fall of 1966.

As Kevin and Dorothy Ranaghan relate in their book Catholic Pentecostals, the autumn of 1966 at Duquesne University marked the start of prayer meetings by lay faculty members who not only wanted to discuss the vitality of their faith life, but also simply felt the need to pray together. All of the men were not only involved in Church work, but were especially concerned with the "problems of renewal within the Church" (Ranaghan 1969:7). Their background was a composite, concerned with liturgical planning, ecumenicalism, social justice, and the problems of world peace. The Ranaghans characterize them as being, above all, Christ-centered. Yet despite a life concerned and pledged to the Father and to their Church (Idem):

They couldn't quite put their fingers on it, but somehow there was an emptiness, a lack of dynamism, a sapping of strength in their lives of prayer and action. It was as if their lives were too much their own creation, as if they were moving forward under their own power and out of their own will.

It seemed to them Christian life was not meant to be a purely human achievement. The Christian is a part of Christ's Church, his body extended throughout history, and the power source of this Christian should be the redeeming love of the risen Christ Jesus. For Christianity is not the following of a certain philosopher, it is the actual sharing in the life and love of God. For some reason, that dynamism of the Risen Lord, the pervading awareness of living in Him, here and now, was missing. If we do live in Christ, and if Christ is really present in the Church--and through the Church present in the world--it is because after His ascension to the right hand of the Father, He sent His Holy Spirit upon the First Christian community. This is the mystery of Pentecost, the birthday of the Church.

In an instant the band of disciples was transformed into a community of faith and love. Without shame or fear they praised God and witnessed to the mystery of Jesus. They picked up and continued His work, they conveyed the Father's love to sinners, preached repentance and Salvation in Jesus, and in his name they healed the sick, just as he had done. They became strong and confident in prayer, continuing the celebration of Christ's death and resurrection in the eucharistic banquet. By what

power did they do all this? They were filled with the Holy Spirit, just as Jesus had promised. Yes, Jesus had left them and returned to the Father; but he had not left them orphans. Instead, He sent His Spirit upon them to make Himself present in the world. An overwhelming awareness of Jesus' presence in their midst, and a boldness and confidence as His missionaries--this was the work of the Holy Spirit on the disciples at Pentecost.

The Pittsburgh prayer group each day asked for this grace of the Holy Spirit and prayed "Come, Holy Spirit." (This was patterned on the liturgy of Pentecost Sunday.) Combining New Testament study with this prayer, they also studied the history of the early Church. The studies seemed to find a focus: when the early Christians, seeking fullness in their Christian life, prayed with "genuine confidence and expectation" that Christ's spirit would come upon them, then the Spirit "invariably" did come. Quite simply, "expectation gave way to events" (Idem).

At the National Cursillo (A Portuguese Retreat Movement) Convention in August, 1966, the Duquesne group met friends, Steve Clark and Ralph Martin, who were staff members at St. John's Student Parish in East Lansing, Michigan. Steve Clark introduced them to a book he himself was puzzling over: The Cross and the Switchblade, the story of David Wilkerson, a young minister whose dynamic and successful work among the gangs and dope addicts of New York's Bedford-Stuyvesant district was based on the gift of the Holy Spirit, "the Baptism of the Spirit." The Wilkerson book, written by John Sherrill, contained many Biblical references about the Holy Spirit. When the Duquesne group returned to Pittsburgh and read the book, looking into the Scripture cited, a kind of "transformation" occurred. Texts came to life, and their meaning to the group seemed clear.

The prayer group felt the texts clearly stated that the key to

Christ's life and mission was His own receiving of the Spirit to become Messiah and Lord, and that the Spirit was also His great gift to His disciples. And to be a true disciple, one must have received the Holy Spirit as Christ did. The Spirit, the indwelling mover of Christian lives was at once a very Catholic doctrine and yet held a freshness and a power. To the Pittsburgh group this was at once a new discovery and a rediscovery. The Cross and the Switchblade was a topic of discussion and prayer for the following eight weeks.

At about this time, another book by John Sherrill was introduced to the group by member Ralph Keifer, who taught theology at Duquesne. They Speak With Other Tongues, an analysis of Pentecostalism in America, was the book's title.

After reading They Speak With Other Tongues, several alternatives seemed to present themselves: the first to continue prayer, the second to lay hands upon one another in an attempt to follow scriptural pattern, and the third, to seek out some Pentecostal church. The third alternative seemed best, despite the group's fears that Pentecostalism had a "wild and wooly" Azusa Street Mission image and was possibly anti-Catholic in its sentiments. The direct route to a Pentecostal church was not to be, however.

Instead, the group remembered an Episcopalian priest who had once lectured to Duquesne students. He seemed to be very level-headed and intelligent, not at all the Pentecostal "crackpot" that the prayer group feared. When he was contacted, Father Willian Lewis said he was familiar with both Wilkerson's and Sherrill's books. Parishoners had given them to Father Lewis as a gift. He found that the books were interesting, "but was not sure of what to make of them." And there was a prayer

group in his parish, led by sensible and "fine Christian" people (Ranaghan 1969:12).

Lewis arranged an interview at his own office between the Duquesne prayer group and a permanent member of the parish group. After pooling their experiences, knowledge, and ideas, it was agreed that the Catholic Duquesne group would attend the next Friday prayer meeting to be held on January 16, 1967, the octave day of the Epiphany. (In Catholic liturgy, Dorothy Ranaghan notes, that is the day set aside to celebrate the baptism of Jesus in the Jordan by the Holy Spirit.)

On that Friday, the meeting was in the home of another regular member, a Presbyterian woman who was quasi-group leader. Miss Florence Dodge was characterized, as was the first person Lewis introduced them to, as being very sensible and down-to-earth, as well as warm and publicity-shy. The Pentecostals of the sixties, it may be noted, were aware of "the tentshow image" their worship practices carried with non-Pentecostals in the decades before World War II. The account of this first meeting is written by theology instructor Ralph Keifer, the prayer group member of Duquesne who had introduced John Sherrill's They Speak With Other Tongues to the Duquesne group (Ranaghan 1969:14-17):

My wife, two colleagues, and I walked cautiously into a "pure suburbia" home and were immediately struck by the warmth of the people there. It was like a family gathering, and we belonged. I remember that they sang four or five traditional mainline Protestant Sunday school type hymns to open the meeting. A lengthy spontaneous prayer session followed. There was one person leading out at a time, and while it was certainly not babble there was an undertone of voices, and a little prayer in tongues. This, too, was done quite softly and unobtrusively. They began to share biblical passages in a most remarkable way. They shared what they had read in the last week and related it to a variety of experiences past and present. What startled us about this is that the theology of Christian life which emerged was excellent. It was a resurrection-oriented grace theology of the kind usually

found in cursillo and in good textbooks in theology; yet, it was neither contrived nor from a textbook. The operative theology of the group as it met and prayed together was positive, natural, and joyful, since it was grounded in the Pauline epistles. I winced once or twice when someone mentioned intelligence and "how dangerous it is, etc." In fact, I was about to start grinding my teeth till someone said, "you know, I think that the Lord means to use that, too..." and this began a very positive discussion. My only other objection seemed to center on the way they were using scripture. Fundamentalist is not the right word. It was much more that they were tending to read the scriptures like the Fathers of the Church did, in a highly allegorical manner. It put me off at first. But even through this I could see a real testimony of the sense of the presence of God. Maybe that is why it bothered me. I fear a "super pipeline to God mentality." Yet, as one of my friends said after the meeting, maybe we overemphasize secondary causality too much so that we never have a sense of God working in anything. In all it was not an extraordinary evening. Yet, it led us to think and to pray. We were left with an abiding sense that there was a movement of God.

Returning to the second meeting, he goes on to relate:

Of the four of us who attended this first meeting, for a number of reasons only Patrick Bourgeois, a fellow instructor in the theology department, and I were able to make it to the next meeting. We returned to find the prayer and discussion centered this time on the Epistle to the Romans. The only way I can describe the way we felt about this discussion was that it was not all clouded up by Reformation issues. They weren't saying anything I felt to be a problem. It was a strikingly non-denominational meeting. It ended when Pat and I asked to be prayed with for the baptism in the Holy Spirit. They broke into several groups because they were praying over several people. They simply asked me to make an act of faith for the power of the Spirit to work in me. I prayed in tongues rather quickly. It was not a particular soaring or spectacular thing at all. I felt a certain peace--and truthfully, rather curious as to where all this would lead. They broke up afterwards and had a little party. I remember that my comment to them that night was "See what you do when you have Catholics here, you have rites and ceremonies." They had never done that before. They had always sort of just broken up and gone home. That night, however, was a sort of celebration.

To me, praying in tongues was a rather minimal aspect, a purely concomitant phenomenon which seemed naturally to go along with this. I was interested in it mainly because I felt my faith needed 'livening.' That was the prime concern--speaking in tongues didn't really present an intellectual problem because I knew historically that it had been a phenomenon which was widely accepted in the Church in its beginning...the personal difficulty had been the reverse. I couldn't understand why this charismatic phenomenon didn't occur more frequently, as one would expect.

This seemed to be more in line with what I had come to expect of New Testament Christianity.

Having received the Spirit, Ralph Keifer laid hands on two other people, and they, too, became receivers of the Holy Spirit. The prayer of faith was answered with "Baptism in the Holy Spirit." The term comes from a description in Acts of the Apostles, relating how Christians had prayed together for the coming of the Holy Spirit. For the Duquesne group, the "baptism" was the experiencing of "a new awareness of the love of God," especially as manifested in the risen Christ. For the new Catholic Pentecostals, Christ assumed a new familiarity, and they experienced him "as brother and Lord, so conscious were they of His nearness" (Ranaghan, 1969:14). As one Catholic Pentecostal relates (Ranaghan 1969:22):

Talk about a baptism, if was just like I was being plunged down into a great sea of water, only the water was God, the water was the Holy Spirit...All in all it is not a new experience because it reaffirmed all the things which I'd been trying to hold on to for years and affirm for so many years: my appreciation of praying and working with other people. The difference is that it seems to me that everything is easier and more spontaneous and comes from within...This is not saying that I've overcome all my difficulties, not by a long shot, it's just that there's more inwardness and spontaneity, more power in a word than there ever was before.

The narrative continues:

And this has lasted and endured. It can be lessened or weakened by lack of faith because I am sure God doesn't work despite us. We have to cooperate with Him and let Him act, let Him have His own way because there is nothing automatic, nothing mechanical, nothing magical, nothing superstitious about it. It is still the old-fashioned Christian life which was first taught to me when I was a child, and yet it has a certain new dimension, a new strength and a new power and interiority which it did not have before, for which I thank Him with my whole heart.

Along with the "interior transformation" of those baptized in the Spirit, there was also reported to be a new delight in studying Scripture,

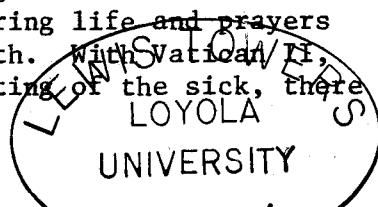
a desire to rejoice in the works of God, a feeling of peace which soothed and healed personal and personality problems, and a new confidence in a commitment to Christ that put work, study, and tensions into a manageable perspective. A "new boldness" in matters of faith took hold that enabled witnessing about Christ to friends and strangers without feelings of shyness or embarrassment. A new joy in Christ seems to be the most appropriate summarizing phrase.

Along with new feelings described in the preceding paragraph, the nine gifts, or charisms, of the Spirit are manifested--either some or all of them--in any one of the newly "Baptized in the Spirit." Walsh (1974:97-173) lists these gifts with explanatory notes which can be summarized as follows:

1. The gift of tongues: This is by far the most commonly known and publicized charism, and is defined by Father Vincent M. Walsh in A Key to the Charismatic Renewal in the Catholic Church as "a passing manifestation of the Holy Spirit to an individual (usually a mature member) during a charismatic prayer meeting, whereby the person is prompted to speak aloud in tongues, which must be followed by the use of the companion gift of interpretation. This use of the gifts of tongues and interpretation is very akin to the gift of prophecy." In distinguishing between the gift of tongues and praying in tongues, Father Walsh makes these distinctions: prayer in tongues is a permanent gift, seems to be given to all, and need not be followed by interpretation. They can be used in communal prayer or singing, and are usually a prayer of praise or thanksgiving, meant primarily for a person's personal growth; whereas the gift of tongues is a passing manifestation of God's power, seems to be given to those with a ministry of tongues, should always be followed by interpretation, should be used alone and not in common with others, is not limited to a prayer of praise but can take diverse forms, and is meant primarily to release God's message to the community.
2. The gift of interpretation: This gift is defined by Father Walsh as it is related to the gift of tongues, being the tongues message translated into the vernacular by someone other than the tongues speaker, and is given mention in Scripture by St. Paul in 1 Corinthians, chapters 12 and 14

especially. In verse 30, Father Walsh notes that St. Paul lists the interpretation of tongues as a charismatic ministry given only to some. Testing the truth of interpretation, Father Walsh offers the following three suggestions: if other members with the gift have the same interpretation, the group can be certain God has spoken to them; if the words are given by an experienced member and contain great power, bringing joy and peace to the group, then some certainty exists that the words are from God; and finally, if neither of these first two is present, then the group might suspend judgment on whether or not God has truly spoken.

3. The gift of prophecy: Defined by Pentecostal Father Walsh as the power to speak God's message, this gift also has a warning attached to it--This gift has come into a world of false prophets and beset with occult means of seeking to know what lies ahead in the future. The gift of prophecy is defended by Pentecostals as being a necessity for Christian growth, but is also emphasized that the problems of the false prophet and of the entrance of the human spirit into prophecy can be dangerous. "Prophecy is an extremely powerful gift, it must be understood, surrounded with safeguards, and be subject to leadership. Honest mistakes in its use will be taken care of by God." This quote by Walsh is echoed by many Pentecostal leaders. As with all gifts, this gift must be encouraged through use and growth and it also demands "safeguards and discernment." "In reestablishing this gift in the Church, the Lord has called us to the simplicity of the dove and the cunning of the fox."
  
5. The gift of healing: This gift is a central power within the Christian tradition and reaffirmed by the renewal of the Catholic liturgy and the anointing of the sick, is a central manifestation of the Spirit "whereby physical, psychological, or spiritual healing or renewal occurs which is due primarily to God's action." Natural causes may work in addition to or in conjunction with this gift of healing. Walsh and other writers such as Father McNutt, O.P., stress that everyone needs to be healed in some way, and these deep changes within a person make him or her a better witness to the Lord and to the partaking of the Christian community. For the community, healings are a "reminder of God's loving presence and a source of joy in the community." Charismatic healings are not a showpiece item used to convert others to the Pentecostal viewpoint, or supersede the prayer meeting and people coming together in importance. In no way is the gift of healing meant to substitute for the natural ministries of healing as performed by the medical world. Up until the present most Catholics have associated healing with the tradition of the saints' extraordinary holiness during life and prayers made to them after their physical death. However, and the renewal of the anointing of the sick, there





has been a new emphasis on prayer for the divine activity of healing.

5. & 6. The gifts of faith and miracles: First, the gift of faith as defined by Father Walsh is "the manifestation of the Spirit making God's power present here and now within a person; whereby he is enabled, without human reasoning or any sense of doubt on any level, to ask or to speak in the name of Jesus in any such a way that what he says or asks must come to pass. God, who aspires the person with this faith, will necessarily grant what he asks." The gift of miracles, on the other hand, is "a passing manifestation of God's power whereby some obstacle is removed or some opportunity is seized in a very special way so that the effect must come from God's intervention into human affairs. The gift is a sign of God's presence and power and therefore, often a source of belief to many."
7. The gift of the discernment of spirits: Defined by Father Walsh as an "illumination by God which enables the person to see through outward appearances of an action or inspiration in order to judge the source." The three sources are God, the person, and the devil. Having realized the source, the person can proceed in the situation better able to cope with it. The gift is one used to discover God's will in a given situation.
8. & 9. The gifts of the words of wisdom and knowledge: According to St. Paul, these gifts as mentioned in his Corinthian text on the gifts are a daily experience. The Word of Wisdom "is seen as practical and directive words for a given situation, words which open up the listener (individual or group) to God's grace and protect them from evil." The Word of Knowledge is articulated as inspired teaching and preaching.

It may be noted that as the gifts flow from the Spirit, they tend to overlap. Walsh gives the example of inspired preaching or counseling merging, as it were, into the revelational gifts, one among them being reading of hearts. The Words of Wisdom and Knowledge are both what is termed charismatic knowledge made manifest in speech. Both "involve natural knowledge, raised to a level beyond the speaker's normal capacity and put forth into words that build up or protect or guide the community or an individual (Ibid., p. 178). Both are "a passing touch by God" (Ibid., p. 179). The Word of Wisdom is to enable an indi-

vidual to give active, directive, or practical teaching which is "an instrument of God for the hearers" (Idem). The Word of Knowledge is a passing manifestation of God's presence "whereby a person is enabled to explain divine truths with clarity and unction" (Ibid., p. 123). Traditional teachings are shifted successfully into new context and natural examples are utilized to explain what are termed the mysteries of faith. God is better understood, as well as His work among men.

In conjunction with all the gifts, most Pentecostals would agree with the following statement that Pentecostal Ralph Martin has written in his book, Unless the Lord Build the House..., the Church and the New Pentecost: the gifts of the Spirit and the whole scope of the charismatic renewal are to better serve the community of believers and God within the framework of the Church. When the members of the Duquesne prayer group visited Notre Dame early in the year of 1967, this foundation belief of American Catholic Pentecostalism was in the process of developing.

By the middle of February, 1967, the Duquesne prayer group and a group of students decided to hold a retreat weekend to be spent in prayer and focusing special attention on the first four chapters of the Acts of the Apostles. Of the thirty students who were making the retreat, only a few were even nominally familiar with "the Baptism of the Spirit" of the "gifts of the Spirit." It had been suggested ahead of time that in preparation for the retreat The Cross and the Switchblade be read, but no deliberate emphasis was placed on the notion that the group was convened in order to seek "the Baptism of the Spirit" which Wilkerson so powerfully relates in The Cross and the Switchblade.

Saturday was delegated as a day of prayer and study. The priests

on the retreat as well as the laity were looking forward to the party being planned to celebrate the birthdays of several people on the retreat. While the social gathering was in full swing, one young engaged couple approached Ralph Keifer and asked him to pray with them for the Holy Spirit to more fully enter their lives. For them, the Spirit quickly manifested himself in the gift of tongues after they and Keifer went to a quiet place, away from the party, to pray. Then they returned to the group, but did not relate to anyone what had just happened.

While Ralph Keifer and the couple were praying, a Duquesne coed "felt drawn to the Chapel and there had felt the amost tangible presence of the Spirit of Christ. In awe she left the Chapel and quickly urged others in the building to join her there" (Ranaghan 1969:19). By ones and in groups the retreat members got the "silent message" to go to the Chapel. There they prayed and received the Holy Spirit, which "poured" Himself out to them (Ibid., p. 22).

There was no urging, there was no direction as to what had to be done. The individuals simply encountered the person of the Holy Spirit as others had several weeks before. Some praised God in a new language, others quietly wept for joy, others prayed and sang. They prayed from ten in the evening until five in the morning. Not everyone was touched immediately, but throughout the evening God dealt with each person there in a wonderful way. (Ibid., p. 23)

The group received the fruits of the Holy Spirit, and by their own reckoning this near physical experience of Christ was followed by months of "living closer to Christ, of sharing the peace, joy, love, and confident faith" that the paragraph above describes. Many of the group witnessed to turning away from lives of sin, to healing intellectual doubts about faith, and initiating a more mature faith life in their own existence. The small community formed on this retreat weekend continued

to enjoy and grow in the gifts and fruits of the Spirit, and "spread the joy of Christ's love to many Catholics in the University area" (Idem). The Duquesne weekend of renewal and revival touched and aroused among the University community, faculty, and students alike. Four testimonies which are first-hand accounts of the Pentecostal experience in the early days at Duquesne are summarized in the following paragraphs. Full transcripts of the testimonials may be found in Appendix I.

Dave Mangan, a teacher of religion and mathematics at a Catholic high school in Pennsylvania, received his B.A. from Duquesne University. He was among the first students to receive the Spirit, and describes his experience in terms of a prayer answered. Dave was one both committed to the ideas of Catholicism and one who felt his own prayer and faith life was somehow dead. He was depressed and low for months. When he made the February retreat at Duquesne in 1967, the retreat that was to be the first major manifestation of the Spirit to a large charismatic group, Dave was not expecting miracles. Like the others, he had read the Wilkerson book, The Cross and the Switchblade. He did not know enough about the Holy Spirit to teach a class about it in a religion course, and felt the retreat would be an opportunity to learn. Many of the other Duquesne students who composed the retreat group were in a position similar to that of Dave Mangan.

After an afternoon spent in discussion, David made the silent prayer commitment to be receptive to the Holy Spirit. The charismatics in the Loyola group also approach life in the Spirit with this preliminary step. According to people talked to at Loyola during the course of research at Loyola, the decision to accept charismatic renewal was often in similar circumstances to those of Dave Mangan. Like the Duquesne

group, the Loyola prayer group was composed mainly of University students and faculty.

When it became apparent that the retreat would be ended early because the retreat house suddenly became waterless, Dave and a small group of people began to pray with confidence for the restoration of water, both as a necessity for the retreat and as a sort of sign. For Dave and the others who had prayed, the return of water to the house as mysteriously as it had disappeared was a sign of the presence and filling grace of the Spirit. It is significant to note here that water, that recurring symbol in Pentecostal ritual and imagery, was the key to the start of Dave Mangan's charismatic renewal.

He felt compelled to go to the chapel, and found himself lying prostrate before the altar and filled with tears and the peace of Christ. He felt "overcome" with love. What followed was a sort of community experience of what Mangan had experienced as an individual. The only expression that comes readily to mind is that of a "love fest." The group prayed in the chapel, received the gifts of the Spirit, and encountered the experience of God in a direct way that was alien to their previous religious experience. Dave Mangan relates that the Lord not only gave him the care that he, Dave, needed, but that he "literally knocked me flat" doing it. For Mangan, the Lord had taken him, and is leading him by the hand through many problems. And Dave Mangan believes he could not do it alone. His testimonial has been circulated widely throughout Pentecostal literature in both the form of books and tapes. That the word is spread by various media is yet another interesting element within the growth of Pentecostalism. This version was taken from the accounts published by the Notre Dame group (Ranaghan 1969:24-28).

Karen Sefeik, a grad student at Michigan State, was an undergraduate at Duquesne when she attended the February 1967 retreat. For her, Ralph Keifer told her and others at the retreat about the Spirit. She was in the chapel when Dave Mangan had his ecstatic encounter with Christ and the Spirit, and as he was touched, so was she. The next day she felt a peace which permeated to the soul of her very being, and felt a warmth in her hands, unusual because she suffered from poor circulation. She notes also that a warmth in heart was a gift of the Spirit, and repeats Mangan's notion of the gift of the Spirit being essentially a lifesaver in coping with the day-to-day problems of living. A confident trust in the Lord has removed her anxieties and helped her to deal with the world. Laughter and joy and increased happiness are the unofficial "gifts of the Spirit" for Karen Sefeik (Ibid., p. 28-31).

A Duquesne graduate student in history, born with a congenitally defective arm, received the gift of the Spirit at a later date. For Mary McCarthy, the Spirit has not only banished her once continual depressions, but also given her a physical strength to overcome some of the elements of the defective arm that she was born with. In the healing tradition of early Christianity, Mary's case is not unique. In this spiritual and physical strength has come a revitalizing of faith life and a happiness in prayer, in tongues, in interpretation. Mary has found, in her own words, solace and joy. She ends her witness with the words "Praise the Lord" (Ibid., p. 31-32).

Patricia Gallagher is now engaged in full-time apostolic work at the University of Michigan Newman Center after having received her B.A. from Duquesne. She remembers reading The Cross and the Switchblade and envying David Wilkerson's ability to understand the will of God and

His signs so clearly. At about the same time other people felt the need to go to the chapel, so did Patti. She knelt, and began to tremble. She too was moved to tears mingled with laughter and the deep conviction that "God is real." She felt prayer pouring forth and also a deep desire to witness. She mentions especially the sense of Christian unity which the Lord gave the Duquesne group at the retreat and in the weeks and months to follow. The traditional faith life and sacramental life of the Church seemed revived to her at the time and continues to be. When the Bible is read, the words live. Christ's message is for all times, and Patricia Gallagher finds joy in witnessing to that (Ibid., p. 33-37).

In the attempt to give the above experiences some social context, several things appear. First comes to mind the time within the context of the Church, and second comes to mind the context of activity within the culture surrounding the participants. The impact of Vatican II cannot be ignored or downplayed. It quite literally turned the Catholic world of tradition and liturgy upside-down. As one philosopher-theologian expresses it: Vatican II was prompted by the Church becoming an audience watching something going on at the altar. There was nothing flowing up to the altar from the group nor flowing down from the altar. What Vatican II succeeded in doing was changing the outward manifestations of what was going on both at the altar and in the audience. But it did not deal with the lack of flow between the two. Changes were secondary, and very confusing. Ancient symbols were discarded, alien new ones introduced. Guitars and banners replaced incense and the Latin liturgy. The year 1966-67 was one marked by the first effects of the revisions of the Catholic Church as prompted by Vatican II. In the midst

of this massive and very comprehensive change occurring within the Church (which is still occurring), that Catholics, and especially young Catholics, should seek touchstones by which to order their reality is not surprising. The ordering of their religious life ordered the rest of their reality. In this sense, for the Pentecostals, the essential strength of their charismatic faith is this "ordering out of chaos" which dynamic Pentecostalism offers. Their dynamic religious faith patterned the rest of their lives, in an almost medieval notion of integration between the above and the below of religious and secular life.

Coupled with the reverberations of the Church, the culture of the mid and late sixties was marked by a questioning of old values and lifestyles. Sociologist Andrew Greeley points out that the revival of occultism, the Great Cultural Revolution, the Aggiornamento (religious renewal), and the importation of Eastern philosophy to the West all started in the key years of 1966-67. In a time when all was in flux, the bedrock appeal of the gifts of the Spirit cannot be underestimated. In context, that people should be especially searching for a basic patterning to their life via gut-level experience such as that of religious life is part of a larger cultural picture. It may be even likened to a barometer of the surrounding milieu as well as a way of organizing it.

Thus the situation within the realm of religious experience and that outside it were similar in that both were in a state of change and a breaking down of old patterns. The charismatics sought a new way of patterning their religious life and in that patterning ordered outside reality as well. This is one of the key pretexts of the dramatistic model employed in this research. Unlike the "stimulus-response" model of thought, which portrays the actor and audience without mutual feed-



back (the situation which prompted Vatican II), the dramatistic model seeks to explore the whole of an event and the interaction of the participants. The research at Loyola revealed a dominance of inter-group feedback, a very deliberate dominance, that works especially well with the implementation of the dramatistic model.

The phenomena of the charismatic prayer meeting reaches back into an ancient tradition, to the first century of the early Church. It also is concerned very basically with the formation of community and a sense of group cohesion through mutually shared and held religious beliefs and experiences. At Loyola, like other charismatic groups, the accent is on the flow between the Spirit and between people and the group as opposed to separated act and non-participating audience.

When the news of the "Baptism of the Holy Spirit" doings at Duquesne reached Notre Dame that winter, reactions were mixed. To some "the situation sounded weird." But beyond the feelings of doubt and suspicion, there was a basic trust that if personal friends at Duquesne had taken that "strange step," there must be something to the whole business. When Ralph Keifer, a friend of Dorothy and Kevin Ranaghan, visited them at Notre Dame, the change in him was obvious to the couple.

As Kevin and Dorothy Ranaghan (1969:39) state, "The quiet fire burning in Ralph was obvious to both of us. In a real way he was a new person, a man more centered on Christ." For the weekend of his visit, Keifer and the Ranaghans discussed Pentecostalism in all of its ramifications. In their own words, they raised every intellectual, aesthetic, and psychological objection that they could call to mind. Curiosity was mixed with the desire to keep a safe distance on the part of the Ranaghans. It was not until several weeks had passed that Ralph Keifer

called them from his home in Pennsylvania, and after relating the happenings of the February Duquesne retreat, mentioned that a professor from Duquesne, also a friend of the Ranaghans, would be at Notre Dame the following weekend, and would like to share his own experience of being filled with the power of the Holy Spirit with them.

The following weekend Saturday night, March 4, was already marked down for a prayer meeting at Kevin and Dorothy Ranaghan's home. It was to be the usual group of students and friends, composed of around thirty people. The Ranaghans have given one of the best accounts of what happened that momentous weekend and it is summarized in the following pages.

As the Ranaghans relate (1969:40-44), what they did not know about this meeting was how deeply it would change their lives. The meeting was well under way when their Duquesne friend arrived.

He did not speak until quite late in the evening, but when he did, he witnessed strongly and joyfully about the wonder of Pentecost in our own day, and how he had experienced quite literally the gifts of the Holy Spirit as recorded in the New Testament...Perhaps some of those present dismissed this story as curious, but others could not. The next night, March 5, nine people, including ourselves, who had decided to pursue this "baptism of the Holy Spirit" further, came together in another apartment. After a good deal of talk, debate, and questioning, the entire group asked that we might be filled with the gifts and the fruits of the Holy Spirit, that our lives might be more fully Christian.

That night no charism manifested themselves. But what the Ranaghans describe as "a newness of prayer, a newness that for many of us marked the beginning of a deeper faith life" did occur. The newly baptized in the Spirit had sought in the name of Christ the fullness of the life of the Holy Spirit. Broadly speaking, each experienced and saw in each other "the breakthrough of the love of Christ" in their lives. Peace and joy and faith and boldness, the fruits of the Holy Spirit, made them-

selves manifest. One group member summed up the feelings of all with the phrase "We have seen the Lord" (Ibid., p. 40). And in a more expanded explanation Mary Papa (1967) wrote:

There have been attempts to explain the Pentecostal movement at Notre Dame as a return to the devotional aspects of the Church. Some say that the movement attracts people with emotional problems. Still others say it creates a false community that needs constant reinforcement. And, of course, there are those who explain the whole phenomenon in terms such as "fanatic," "cracked," and "off the deep end," or "nut." But the situation is not that simple.

It would be convenient to say that these Catholic Pentecostals were underfed, high-strung, groping intellectuals, misfits, in a wholesome atmosphere of all-American footballhood. It would be convenient, but it would also be quite untrue. There seems to be no one level of conformity in this group except a common experience.

Those so baptized desired long periods of prayer, and this prayer was marked by its basic praise of God. The Ranaghans relate that "some found themselves opening the Bible anew and with a real hunger for the word of God." Just about everyone found a new boldness in faith, a desire to witness about Jesus to friends and to strangers alike. The divisions, hatreds, and tensions between brothers were healed. The love of young married couples was intensified by this pouring out of the Spirit of the Lord. The Ranaghans also describe a meeting held with other Pentecostals the following Monday, March 13, as follows:

On Monday, March 13, another group made up mostly of those who had received the baptism of the Holy Spirit the week before and a few newcomers went to a prayer meeting being held in the home of Ray and Mable Bullard in the nearby Mishawaka area. Ray was president of the local South Bend chapter of the Full Gospel Businessmen's Fellowship International, an inter-faith group of laymen who share the experience of the "baptism of the Holy Spirit." We had heard of this group and thought it good to share our experiences with them. If the Pentecostal movement was merely a human fiction, or even a form of religiosity created out of the wills of men, it would have crumbled that night. Never would we have thought it possible for men and women, so radically different from each other in countless ways, to unite in the love of Christ. Here we were, a group of Roman Catholics, formed in the spiritual and liturgical

traditions of the Church, all university-trained "intellectuals." The people with whom we were meeting were mostly from an evangelical background. They spoke with a scriptural and theological fundamentalism which was very foreign to us. Furthermore, the way they spoke and prayed, the types of hymns they sang--all this was so different that at first it was very disturbing. On the natural level these "cultural" differences were more than enough to keep us far apart from each other. Yet, in spite of these personal differences, we were enabled to come together in common faith in Jesus, in the one experience of his Holy Spirit, to worship our Father together. That was no human achievement. The Holy Spirit simply cut across these cultural barriers to unite us as brothers and sisters in Christ. Many of us received that night the gift of praising God in strange languages. (*Ibid.*, p. 42)

The receiving of the gift of tongues, or what is otherwise termed glossolalia, was seen, along with the other gifts, as given by the Holy Spirit for the building of the community of the faithful. The Notre Dame baptized in the Spirit spent the following weeks witnessing to friends and students on the renewal of faith, and Christ and the power that is His to transform the world of men with His love.

These new apostles experienced the same hostility displayed towards their Pentecostal witness that they themselves had once displayed toward Pentecostalism. Yet increasingly this hostility relaxed and students from Notre Dame and coeds from nearby Saint Mary's sought "the Baptism in the Holy Spirit." Prayer meetings in private homes and on campus were attended by students and professors, priests and nuns, laymen and women from South Bend, and those seeking renewal as well as the merely curious.

After Easter vacation, the Pentecostal community felt a need for a spiritual retreat of some sort, in order to seek the will of God as to what the Pentecostals should be doing in the future. Anticipating twenty participants, reservations were made in the oldest building on campus for that number.

A phone call from Steve Clark and Ralph Martin, Pentecostals from Michigan State who had worked with the Duquesne group, requested that they and forty Michigan State University students be allowed to come down to Notre Dame for the retreat. Steve Clark and Ralph Smith had received "the Baptism in the Holy Spirit" from the Pittsburgh prayer group members, who in turn had been introduced to the book The Cross and the Switchblade by Steve Clark. As close friendships between people at Michigan State, Notre Dame, and Duquesne existed, that the Pentecostal movement should interact between the three universities via friendships previously held and based on mutually held Christian and Catholic beliefs is not unusual.

The weekend has since been named by those in attendance "the Michigan State Weekend." From Friday night until Sunday noon, Mass was celebrated at the outdoor grotto of Our Lady of Lourdes and meals were eaten picnic-style on the campus lawns. Of the eighty people attending, half were from the Notre Dame community and half were from the Michigan State group. Many asked for and received "the Baptism of the Holy Spirit," with the "thrill and joyous surprise as Christ dealt with each of the individuals who opened himself or herself up to Him and to His will" (Ibid., p. 44). At the close of the retreat, the Pentecostal movement among Catholics was firmly established by way of students from Duquesne, Notre Dame, Michigan State, and off-shoot groups were being established at Iowa State and Holy Cross colleges.

The retreat received campus and local publicity, and via distorted reports of people learning to speak Chinese instantly and the like, accompanying a great deal of notoriety, someone made the unjust accusation that a Billy Sunday genre preacher was attempting to convert people to Protestantism. One campus paper headlined the event as "Spiritualists

Claim Gift of Tongues as Exorcism Rites." The cause of the meeting was attributed to everything from sexual frustration to hallucogenic drugs to mass hypnosis.

The establishment of regular Friday night prayer meetings brought not only those earnest in seeking the baptism of the Spirit, but also the curious who numbered in the hundreds. Reporters, including Mary Papa from the "National Catholic Reporter", were assigned to do stories on the Notre Dame phenomena.

May Papa (1967) relates her first reactions:

I went to my first meeting, I think, hoping to be the first reporter in history to estimate the wingspan of the Holy Spirit...Things got off the ground with an invocation to the Holy Spirit, an invitation for Him to come into our midst. After that, a hymn with a guitar accompaniment. Then a long period of silence--or silent prayer. I waited for something to happen. Finally, a student, who was smiling all over the place, spoke up: he thanked God and wanted to share with everyone the fact that God had helped him love a stranger he never felt possible to love before now.

Some random scripture readings followed. These consisted of the reader opening his Bible, reading a passage aloud, and then telling the group his particular insight into the passage.

The crowd by this time had swelled to about eighty persons. Most of them were students from Notre Dame and nearby St. Mary's College, but there were also some professors, three priests, and four nuns.

We met in the classroom almost directly beneath the Notre Dame golden dome that to many symbolized various forms of orthodoxy. It was a stormy night and the long periods of silence were shattered by umbrellas clattering to the floor.

As the storm progressed, the scene grew more appropriate for the strange happenings I had expected to see. But the prayers continued through a medium of cheerful conversation. A young couple held hands. A girl sipped Coke. A man offered a cigarette. And then they started singing "They'll Know We Are Christians By Our Love" and I felt myself being taken in.

By the end of the semester, not only had a series of smaller prayer meetings been established at the campus, but the Catholic Charismatic renewal was spreading over the country. When those students who had become char-

ismatics went home for the summer, they took their experience as Pentecostals with them and witnessed. During the Notre Dame summer session of 1967, composed mostly of religious seeking advanced degrees, a series of panel discussions serialized by the Ranaghans and others brought an enormous response. To an audience which represented a cross-section of the attitudes and struggles which exist in the post-Vatican II American church, the discussions were designed not so much to gain converts to the charismatic cause but to explain "Baptism of the Spirit."

At the request of the summer students, two prayer groups were initiated. Expecting twenty people each, the groups in reality exceeded two hundred people at each meeting. When each participant returned to his or her campus or religious community, the movement was spread even further. At this point parish prayer groups began to appear in and around Notre Dame. Pentecostals relating the growth of the Notre Dame movement will attach accounts of the Spirit affecting whole religious communities in order not only to establish how the charismatic movement grew, but also to establish the fact that Catholic Pentecostals are established precisely within the traditional, doctrinal and scriptural framework of Catholicism and sanctioned by the hierarchical Church. Pentecostals speak of the charismatic experience as being a renewal within the Church. Ecumenicalism in the form of interaction with other Pentecostal groups is of secondary importance, and not a primary or vital part of the movement.

Renewal conferences (perhaps the most famous those held annually at Notre Dame where the attendance is in the tens of thousands), prayer groups, and news coverage have contributed to the phenomenal growth of the charismatic movement within the Catholic Church. Current estimates

of numbers of Pentecostals runs into the hundreds of thousands. A correct estimate is impossible due to the fact that there is no organized central leadership to the movement. That there is no central leadership has been a deliberate action by charismatics, who feel that the Lord will watch over and guide the flock through the actions of each individual group. Within each group, leadership is unofficial and rotated from person to person on a committee basis. As one charismatic put it, the charismatic group listings are usually only partial and hopelessly out of date a short time after publication. Within the framework of university life, communication between groups and campuses is achieved by way of personal communication and interpersonal, often previously established, relationships.

By way of ending this chapter, the following is a summary of the Catholic Charismatic Renewal in relation to Protestant denomination charismatics and to the Church itself. The body of the discussion is from the works of Vincent M. Walsh (1974) and Edward O'Connor (1971), both teacher-priests and Pentecostals. Both are associated with the renewal at Notre Dame. Both see the renewal as incorporating the basic tenets and a true cross-section of Catholic life.

From the doctrinal viewpoint, Catholic Pentecostals accept the Mass as the primary means of worshipping God. The prayer meeting is not a substitute for the offering of Mass but is rather a supplement in Catholic life. In accepting Church doctrine, as authoritatively taught within the Church, a Catholic Pentecostal will reject in his own faith life any Protestant Pentecostal teachings which are not in conformity with Church doctrine. The Catholic Pentecostal, moreover, remains obedient to the commands of the local bishop, accepts the teaching role of the



priest, and welcomes priests within the prayer groups for their spiritual guidance. With the "proper leadership," the Pentecostal movement in the Church is seen by most charismatics as having the strong chance of being a true source of spiritual renewal within the Church and avoids the "enthusiast" faddish quality of so many religious movements. In its cherishing of the traditional teaching of the Church, especially the traditions of ascetical and mystical theology, the Pentecostal movement places its commitment to the past in a renewal toward a more Christian present and future, centering on a more spiritual way of life. The primary issue of the movement is stated simply "God be praised and His Kingdom come."

### CHAPTER THREE

### Chapter III

Before discussing the Pentecostal prayer group, the following is a brief presentation of the Burkeian model employed in the study of Pentecostalism within the Catholic Church by this researcher. Burke's model of social and symbolic action was employed not only for the flexibility implicit in the model, but also because its stress on human interaction counter-balances the statement-and-reaction models of human behavior which are so often employed in social research.

To introduce Kenneth Burke is an unusual task. He is essentially a humanist, a poet and writer of literary criticism who developed a model of human interaction in what author William Rueckert (1963:viii) described as "a way of confronting the world." Burke's dramatistic system has been an influence on, among others, James Peacock, author of Rites of Modernization, a work which deals specifically with the symbolic action of a modernizing society. This exploration of social transformations in a modern urban setting explores the culture of industrializing Java, where traditional values and modernisms are in conflict as well as a processually developing relationship. In the attempt to define the essential character of the form of the complex of these relationships, Burke's model was successfully employed. It was during an analysis of Peacock's work that this researcher was introduced to Burke's theoretical frameworks.

Burke was deeply affected by the Great Depression and Second World War, and his work from the forties on goes increasingly from social criticism into the realm of linguistic analysis. His kernal literary theory developed into a whole larger dramatic methodology based on the

primary concept of dramatism which places man in the category of symbol-using animal, a symbol-using animal whose limitations are seen as negative ways to achieve positive ends.

According to Rueckert (1963:10) Burke's Counter-Statement has a critical "openness permitting many angles of vision" and to him "growth is expansion and openness all to ripen without rotting." For Burke all human activity is reducible to the constants of humanity: crescendo, contrast, comparison, magnification, and series. These "innate forms of mind" (Idem) are basic to the very thought processes and nature of the human mind.

When discussing poetry, but making the statement applicable to a much wider range of human experience, Burke (1931:210) outlines what he believes to be the three impulses of creation, which occur simultaneously. They are revelation (self-expression and illumination), ritualization (stylization and technique), and rhetoric (persuasion and producing effects).

When discussing the use of symbol, the following excerpt from Counter-Statement sheds some perspective on one of Burke's (1931:182) central ideas concerning human processes:

...the psyche of the artist, like that of the dreamer, spontaneously generates images which individualize or re-embody the various psychological universals which the artist converts from his own periential into symbols which are verbal parallels to the experience. Symbols are the means of communication...The symbol-as-formula gives simplicity and order to an otherwise unclarified complexity. As such, it functions often as a diagnosis (simplification) and in this provides us with illumination...In this sense, 'an equipment, like any vocabulary, for handling the complexities of living.'

For Burke, the ritual produces exaltation, the intensity of the exaltation in "degree of eloquence" in direct proportion to the intensity of experience. When facing the problems of the real world, the dramatic

catharsis of ritual purges the tensions caused by that real world. Dramatic catharsis better enables us to live and cope and adjust to the tensions in what Burke describes as the "chaos of modern life, the jungles of society." For Burke every ritual becomes a formula which the auditor can adopt and adapt for his own use in an attempt to adjust to various life situations. Like drama, ritual becomes "collectively a manual for sane moral conduct." Symbols become both a "technical device and a formula" for defining one's own experiences and relations with the reality surrounding us in the outside world.

In the book Permanence and Change, Burke describes the "technological psychosis" of modern society. For Burke it is negativistic, combative, anti-magic, anti-religion, anti-poet, dehumanized, destructive, and disassociated. "Mechanistic monomania" is another phrase to describe the above. When the superstructure of modern life is shaky, individuals are affected, "since the mind is a social product, and our very concepts of character depend on the verbalization of the group." In a difficult situation, one symbolically erects a "higher synthesis." This helps one accept a difficult situation in the reality of the outside world. These "language bridges" organize what Burke terms as a unifying of attitudes, and these attitudes become part of a set which composes "a frame of acceptance." This frame of acceptance has as its main goal making oneself comfortable in the world.

Western man above all, to Burke, is a guilt-ridden and moral-ethical animal, a substance seeking purification and redemption. Where formalized religion can allow an individual to slay one's self, to borrow a phrase from Burke, or symbolic action, there is a curative provided which provides "transcendental bridges." Linking the ethical with the commun-

icative (sharing of symbols, sympathies, purposes, and the doing of acts in common) is seen as the basis for the universal building and well-being of the human community.

Symbolic acts are representative, hidden or private compensating functions lying underneath other functions. For Burke the three general meanings of symbolic action are linguistic, representative, and purgative/redemptive, with the keynote in the last area especially emphasized. The language employed is that of the "ultimate reduction" of the really real of the physical and spiritual milieu in which man exists. "The essence of all linguistic action is to be found in the ritual drama...the essence of man, human relations, and ultimate reality are to be derived from the dramatistic study of language and the various functions it performs for man" (Knox, 1957).

In the dramatistic orientation of Burke, behavior is conceptualized as action as opposed to the more usual reduction of science that equates action to motion. Where physical science and behavioralism promote this reductionism as being a firm, positivistic approach, this structural and functional analysis is simply not adequate to attempt an understanding of human interplay, in that it tends to negate the dynamic interchange in social action. Action negated to motion (e.g., a handshake stripped of social connotations) not only does not tell the inquirer what is happening, it gravely distorts the reality of human behavior. The "really real" of human experience and religious experience by its very nature is not going to be presented fully in a rational model. Human experience deals potentially in the realm of chaos and in the world of the subjective. The positivistic model of stimulus-response is simply inadequate to handle the study of the full range of human behavior, especially when dealing

with that supreme ordering out of chaos, religion.

Hence Burke bases his model on the concept of dynamic motion and interaction, a processual form which is essentially a response to the dialectic of human interplay. Approaching the action of the interplay, the inquirer must attempt to explore and understand, at least partially, the meaning of symbolic events or confrontations which promote that action. Motives must be understood, apart from an analysis of the act itself. In this way, a processual understanding must be achieved. The "truncation" of the elements within the motion does little to explain the whole. The on-going and interlocking quality of the human experience must be acknowledged. It must also be acknowledged in all of its variables.

In approaching the whole notion of motivated social action from a dramatistic viewpoint, the following terms are key elements in the whole conceptual framework: the act (meaning what actually took place in thought or action), the scene (the backdrop of the act or the situation in which the act occurred), the agent (what sort of person or persons performed the act), the agencies (which instruments or means were used), and the purpose (attribution of motive, though the total motive cannot be reduced down to any of the above listed elements). The terms interrelate, each a part of the whole which is dramatism.

We take it as problematic (contrary to positivism) that insofar as men cannot create their own universe, there must remain something enigmatic about the problem of motives, there will be ambiguity about the terms used to describe motives. What we do want to do is not to use terms that avoid ambiguity, but terms that clearly reveal the strategic spots at which ambiguities arise. We wish to clarify the sources of ambiguity rather than dispose of it. Without ambiguity, social transformation would be impossible, all distinctions are related to some ground (counter-distinction) where merging occurs (Burke 1945:373).

In the above statement, Burke clarifies precisely why the dramatis-

tic model is so suited for studying various aspects of man's symbolic and social behavior: in dealing realistically with that behavior, the irrationalities must be taken into account. The ambiguities must be explored, not ignored. The dramatistic model has in its flexibility to do this, and does not have the philosophical difficulty of positivism, which bases itself on the premise of rationalism. Language and thought, as opposed to being conceptualized as categories of message-conveying-motion, are developed as modes of action grammatically, rhetorically, and symbolically.

In the Burkeian sense, symbols become both "a technical device and a formula for defining one's own experiences." When direct technical action is an impossibility, then the so-called "coping mechanism" of erecting a symbolic higher synthesis occurs. This permits an aid in personality and social integration. Burke calls these syntheses language bridges, attitudes which become part of a set which composes a frame of acceptance. This frame of acceptance has as its main goal the object of making oneself comfortable in the world. This crucial ability to accept and function is a basic premise of dramatism.

Symbolic acts are the representation, hidden and often private, of compensating functions which underly other functions. Dramatism is an explication of ideology, and ideology is an important element of culture. Culture is that complex whole of ordering reality. Ritual and the world outside are symbolically merged in the response of the auditor (audience/participants) and that response to ritual helps to formulate the response of the auditor to the world outside of the ritual. As Burke (1937:220) states:

The essence of all linguistic action is to be found in ritual



drama...the essence of man, human relations, and ultimate reality are to be derived from the dramatistic study of language and the various functions it performs for man.

As anthropologist Dell Hymes has noted, symbolic forms of action, like ritual and drama, are often incompletely interpreted by social scientists because there is an attempt to abstract content meaning without paying attention to form, the vehicle through which content is expressed (Peacock 1968:xii). Content stripped of form, its basic contextualization, results in a loss of a total and integrated picture of the reality that is being studied. The incorporation of content and form is essential. In ritual, the articulation and physical manifestation of the content is expressed in the form of ritual, by its very nature irreducible to truncated segments. Ritual, as essentially processual utilization of time and space, a band of movement which is a flow and interaction between people and within a group, cannot be dissected into an outline of content form. Content cannot be separated from its expression and retain its power or its ability to communicate. In context, it has this ability to communicate in the original manner in which it was created. The presentation of material is as crucial in communication as the actual material itself.

Turner, in his work with ritual and symbol, has developed a methodology and theoretical framework which shall be used in this presentation in conjunction with Burke. Turner developed this concept most especially in his fieldwork among the Ndembu of Zambia. For Turner, the symbol is regarded by a general consent to typify, represent, and recall by virtue of its various qualities or association in fact or thought. He developed this approach in which norms, beliefs, and social roles all come into play. For Turner, the symbol expresses something authoritative, axiomatic,

and ultimately valid. The wealth of meaning stored in symbols is culture bound: it is due to a shared set of social relationships and values which become models for behavior outside the ritual. Expressing key values and orientations, symbols recreate categories through which men perceive reality. These symbols must be contextualized. Symbols, states Victor Turner, seem to be axiomatic as they recreate categories through which men perceive reality--a point to be validated in the Pentecostal symbols studied.

Turner's methodology is concentrated towards contextualization, exegesis, and ideological and sensory poles. As symbols are any objects, acts, events, qualities, or relations which serve as a vehicle for a conception, ritual is a temporal and spatial patterning which in its performance instills axiomatic truth. In conjunction with Burke's notions, Turner's theories add to a model of symbolic action and dramatism.

While all action has some degree of symbolic content, we take symbolic action in the more restricted sense of a type of focal intensification of a larger process. Form is intensified as in ritual, drama, and myth, where verbal utterances are interpreted as action.

The dramatistic model, an action view, presents an action and behavioral system where behaviors are aesthetically like plays, which have scenes poetically and climactically arranged and bring a response of cathartic nature from the audience. This is in contrast to a more limited social system view, where behaviors are strictly causal and functional in a cog-and-gears mechanical systems mesh (Burke, 1931). This is also in contrast to the organism model, in which behaviors are reactive and transformative in the interplay between the organism and environment. This interplay interpretation is dependent on an adaptation

continuum to keep functioning.

The human communications model which evolves out of Burkeian and Turnerian thought can be set forth in the following manner, adapted from the lecture series by Dr. Paul Breidenbach delivered in the spring of 1974 at Loyola University of Chicago. The communicative event occurs between two people or groups who by participating in the event are conceptualized as being active. Each active participant shares culture, a referential system of shared symbols which give meaning to ideas, events, objects, units of time, units of space, juxtapositions and patterns about the nature of the "real" world. These assumptions take on an axiomatic character. The sharing of axioms is subject to the variables of the degree of intensity of sharing, viewpoints and social positions of the communicants. There is always an element of "lack of fit," which is simply an element of human experience. This "lack of fit" may be attributed to, at least partially, with non-verbal context, distances, gestures, pauses, social positional influences, and regional influences (dialect variations and idiolect variations). The communicative event is thus a phenomena of intersubjectivity and always relating to a unique cultural experience. Unlike the mechanical stimulus-response pattern, where an active sender channels a "code" to an essentially passive reactor, the human communications model is in essence the mutual involvement of two communicators interacting with each other.

It is from the human communications model that the following analysis of the Pentecostal prayer meeting is derived. In dealing with community-oriented phenomena it seems an exceptionally apt choice. In dealing with the "really real" of religious experience the model offers flexibility and an approach which allows for the exploration of that

supernatural encounter between human beings and the holy.

Positivism, on the other hand, is concerned with the rationalist approach of eighteenth century philosophy. Perhaps typified best by the idea of the Universe as a machine set in motion and calmly ticking away, the world of the positivist has little room for the transcending experiences and phenomena which cannot be totally reduced or explained by a detailed repetition of the facts. In contrast to Turner's approach to the study of symbol and ritual, it is studying the containers of ritual experience but not the contents or meaning of the events as seen and experienced by individuals. Simply to describe the recitation of the Rosary, for example, does little to explain the peace and strength faithful observers of this Marian devotion attribute to it. Stated in another way, there is more to understanding a human being than having a clear grasp of human anatomy. As with positivism, this notion can be applied to the theoretical framework of structural functionalism. In the area of religion and ritual, there is a transcendence which goes beyond the outward appearance of the events and is lost in literal transcription or distillation of the events which take place. The idea of the holy, to employ a term used by sociologists of religion and borrowed by Greeley (1961:67), must be taken into account when studying the events which surround religious and ritual activity. The dramatistic model allows for both analysis of the event and for that interaction of elements of the event which give it a transcending character.

The methodological tool of Burkeian analysis has been likened to the fingers connected to the palm of the hand. As Burke points out, they are in a degree autonomous, yet function together as connected by the palm, and in this connection form a functioning hand. Thus scene, actor

or agent, co-actor, or co-agent, act, agency, and purpose compose a mutually interdependent relationship which is dramatism. The key question of how the elements relate is that of meaning. The motivated social action then can be broken down into the following explanation.

The act, that which happened in thought or deed, is determined by the scene, the backdrop of the act of the situation/context in which it occurred. It is also determined by the agent and co-agents, the types of people or person who did perform the act. The agents used means or instruments, and these are termed agencies. Act, scene, agent, and agencies interact upon each other to create the overall event which occurred.

This methodological tool will allow for the exploration of the Loyola Pentecostal prayer meeting as a dramatistic event, charged with meaning and in its ritual form patterning the outside reality which surrounds it.

The anthropologist Victor Turner, noted for his fieldwork with the Ndembu tribe in Zambia, has come up with a similar approach for the study of ritual. It is basically a methodology devoted to contextualization. Observing not only how people operate with the symbol but also how people relate to the symbol before and after the ritual, Turner contextualizes an exegesis of symbol which is seen as an expression of something authoritative, axiomatic, and ultimately valid.

For Turner, the symbols of ritual are likened to storehouses or powerhouses of culture, containing the values, norms, beliefs, social roles, and social relationships of the culture employing them. As a belief system statement and as an emotional event, the symbolic ritual becomes a patterned process in time and space which by its action is a

way of instilling basic and valid truth. As a model of action and belief that exists outside of reality it serves to pattern reality.

This chapter devoted itself to the basic explanation of the methodological approaches employed in research work with the Loyola charismatic prayer group. Drawing on the models employed by Burke and Turner, the study sought by various means a way of establishing not only what was happening at the prayer meeting, but also in what context the events were occurring.

In doing the fieldwork, data were gathered by tape recorder and camera. The photographic research was limited to shots of ritual gestures in order to be more able to describe them while writing the body of this paper. Additional off-the-record interviews were held with many Pentecostals. During the prayer meetings, the researcher participated in the meetings and also attended the seminars and prayer circles offered after the Thursday night fellowship and sharing. A large number of tapes and brochures are also available now through the charismatics and religious bookstores, and these are invaluable. Finally, the charismatics who became acquaintances were more than helpful in discussing their experiences and referring me to others. When faced with interpretation, many priests and faculty members were more than willing to offer opinions, suggest additional sources, and give their own views on the Pentecostal phenomena. This aided the contextualization process tremendously.

## CHAPTER FOUR

## Chapter IV

The Loyola University of Chicago Pentecostal prayer group which met for the academic year of 1973-74 was comprised of Jesuit priests from the Loyola faculty, nuns from the adjacent Mundelein College for Women, students, and neighboring community members from the Rogers Park area. Many people attended not only the Loyola meetings, but also the St. Jerome's Parish group which is nearby. As with descriptions given by other Pentecostals and studies concerning Pentecostal phenomena, this Pentecostal group contains people from all age, education, and economic brackets. Underclassmen, graduate students, housewives, old women, ex-drug addicts, bluecollar workers, young married couples, businessmen and their wives, nuns in habits and in civilian dress, and those seeking baptism as well as the curious, attend each Thursday night mass and prayer meeting. A young girl, crippled since birth and propped on a pillow, shares a hymn book with a couple soon expecting their first child. A guitar player tells his friends how the Lord is helping him to find a job. An older woman, walking with a cane, is helped to her chair each meeting by anyone who happens to see her arrive each week. The priests in attendance (about five or six attended on a regular basis, sometimes bringing other priests from other religious orders and parishes) chat and joke with the musicians and the regulars in the group, who are met at the door of the classroom where the meeting is held by a girl in charge of making nametags. On each tag is written the bearer's name and the phrase which marks any Pentecostal in conversation: "Praise the Lord." The scene is one of informal friendliness, a place where new faces in the



group (consisting of around fifty people) are sought out and welcomed. Everyone participates, everyone is involved in the actions which take place. The Catholic communities of pre- and post-Vatican II mix as simply a Catholic community. Before each prayer meeting, a Mass is officiated by Jesuits involved in the Pentecostal renewal, and though it is common for more people to slip in after the liturgy is finished, most people attend both.

The prayer meeting at Loyola is standard in that it follows the patterns already established at Notre Dame and Duquesne and sanctioned by the Catholic Church. Designed as an enrichment to religious life as opposed to an encroachment on the centrality of Mass in Catholic life, it proceeds to start after a traditional Mass has been offered. In attending the weekly Mass and prayer meeting for two semesters, the only observational difference as to the Mass at the Pentecostal meetings is that it tends to be more musical and the words employed during the homily are of course more concerned with the symbolic imagery of the Holy Spirit and the liquid imagery which Pentecostals frequently employ when describing aspects of the Holy Spirit. The songs are those of praise, accompanied by guitars and tambourines. Again, the imagery of water and liquids are frequently employed in Pentecostal-oriented songs, as are the grass roots Protestant hymns formerly more associated with Protestant fundamentalism than Roman Catholicism.

After Mass ends, the circle of chairs surrounding the table altar are moved closer together and the spatial relationship changes from being focused toward the center altar as an audience to being related as a circle group which is oriented into itself. In the Burkeian sense, the scene is being set. As the Pentecostals discourage formalized leadership,

informal group leaders, who rotate on a weekly basis, open the meeting with a few songs and a silent period of prayer. During the silent period of prayer, those who have received the gift of tongues speak an offering of praise and prayer. Readings from the Bible follow, with people offering spontaneous ideas, sharing experiences, and praying both in English and in tongues. When tongues appeared, a message given by one person, someone with the gift of interpretation would relay the message back to the group in English. Songs sung by everyone, in various attitudes of religious peace and happiness, keep the interaction within the group alive despite the periods of time when individuals witness about Christ or discuss the Bible with the group. Even when someone "lectures" to the group on the meaning of a biblical passage, there is an interplay and feedback due to the group responding by words and physical gestures such as clapping during the individual's discourse. Order is never broken, but there is a free-flow communication feedback loop which has the group interacting within itself as opposed to an outside stimulus. All are actors in the scene. Witnessing about Christ, prayer in tongues, messages in tongues, and interpretation are the basic elements in the meetings. Songs break up the blocks of interpersonal articulation, and the meeting ends with a petition prayer to which anyone may add a request or mention a need. Another song, usually of spirited praise, and an invitation to stay for coffee and announcements follow the meeting. The act of prayer and testimony is aided via the agencies of music and scripture.

After a break with coffee and cake, where literature is set out on tables in a loan-library system, the Pentecostals break into small "Life in the Spirit" seminars where interested newcomers and Pentecostals alike discuss and share experiences with Christ and the pouring forth of

His Spirit. The six seminars are held in a sequence, which upon completion indicate that the participants have read and discussed enough about "the Baptism in the Spirit" to request receiving it by being prayed over by the group. In addition to the seminars, there is a prayer circle which meets according to private needs after each meeting. These groups of five or six people pray for whatever an individual requests, and often lay hands on the individual in a symbolic act of either physical or spiritual healing.

The dramatistic elements of scene, actors/agents, agencies, acts, and purpose which compose the dramatistic model are present in the Loyola prayer group. The "scene" is set by the spatially arranged chairs in a close circle at which point the group members, or actors/agents, begin the meeting with the agencies of the scriptural readings, music, and messages that are the conveyances for the acts, which are testimonials, songs, and prayer. The overall purpose is two-fold. One is the life of the Spirit, and perhaps on a deeper level, but just as powerful, is the need for world-patterning ritual and a sense of community.

The Loyola informants often mentioned to me that the meetings gave them a feeling of peace, of having all the worries and tensions of the previous days or hours fall away during the meeting due to the words of the Spirit and the gifts of the Spirit. These "good feelings" were equated on a number of times to the feeling of absolution. Not only is this an essential element in the world of pre-Vatican II (post-Vatican II has tended to downplay it in that it seems as old-fashioned as the Latin liturgy and weekly confession), absolution is one of the basic needs of man according to Burke. Needing the release and relaxation that the purge of ritual process or dramatic process affords, that release

and relaxation is achieved via the climaxes and culminations of the charismatic prayer meeting.

Many Loyola informants also mentioned that before their "Baptism in the Spirit", their religious life had fallen into confusion. The spiritual renewal of the charismatic movement gave these people a life-ordering process and a way of dealing with the tensions of modern life which had not been present in their life before. Like Pentecostals everywhere, they have found that the charismatic renewal had ordered their life and provided them with a basic stability on which to construct their lives. This indeed is the message of the testimonials, whether they are the accounts of overcoming drug addition or being nicer to a mother-in-law.

The ordering process of the charismatic movement and its ability to link outer and inner reality account for its strength. The faith of the charismatics, which is embodied in ritual, is the reason for the ordering of the outside world in which the Pentecostal world exists. There is a symbiotic relationship between the two realities. They are linked because the participants in the ritual use that ritual to pattern outer reality.

The prayer meeting at Loyola is structured on a series of crescendo-type peaks, which Dell Hymes has called "significant climaxes and culminations" (Peacock 1968:xiii). These peaks occur with a build-up of witnessing to the Lord, prayers, messages, and testimonials growing in intensity to a final peak of singing and prayer in tongues which is followed by a noticeable relaxation of the group. An aura of peace which surrounds individuals much in the manner portrayed by the religious art of the Victorian Age. The charismatic prayer group can perhaps be best summed up by one informant's statement after a dynamic prayer meeting at

Loyola: "I feel I am basking in the Spirit."

This is the bare outline of a Pentecostal prayer meeting, which shall now be explored in greater detail as a communicative event. In its ritual there are key words, gestures, and phrases which are essentially and uniquely Pentecostal in their nature, and the patterning of the Pentecostal ritual has a powerful and special impact on the prayer group members. Each processual element in the prayer group will be discussed and analyzed in terms of its overall place within the communicative event and its articulation of the Pentecostal "ordering out of chaos" which is its inherent function.

The prayer group is essentially a community ritual, and that of a Christian community. As Ralph Martin, a Pentecostal leader has observed, "Christian community is not just 'getting people together.'" It is not just getting people together or relating well. It is a response, by the individual and the group, of a people to the "Will of God." It is a response, by the community, to make a total submission to the Will of God and His Word. This is done consciously and explicitly by the Pentecostals, with the locus point of prayer and action being the forming of a community. These prayers and actions are a literal quest to the exhortation commonly heard at Pentecostal meetings: "Lord, build us a people!" As Martin (1971:36) also observes, Christian community is not a sensitivity session, or a "rap session," or warm feelings of closeness. Pentecostals in both written matter and speech refer to this point often. Christian community for them is based on prayer and the Will of God. When a prayer meeting gets into dialogue and prayer becomes secondary, a Loyola Pentecostal suggested, the Will of Lord Jesus Christ was somehow being lost or subjugated in human will. With the foundations of prayer and the

Will of God, Pentecostals are fond of quoting scripture in this context, saying that unless the Lord build the house, it shall not stand. (Luke 6:46-49, 1 Corinthians 3:10-15) It was in these terms that the Loyola Pentecostals and others interviewed wished the charismatic renewal to be judged, and in these terms it shall be presented: as first of all a religious movement and experience, and secondly, as a response to outside events which comprise the "real", that Burkeian notion of making oneself comfortable in the world. As a religious experience, the charismatic renewal is essentially communicable and ritual in nature, the interaction within a group which patterns the world outside of it.

#### PRAYER MEETING

The following is an original edited transcript of the prayer meeting which took place on Thursday, January 7, 1974, at Loyola University of Chicago.

After the Mass had been celebrated, the room was rearranged in the manner previously described: the chairs moved into a tighter circle, emphasizing the group as an entity rather than giving an audience-to-point-of-attention spatial relationship. The scene, in the Burkeian sense, is set with emphasis on the intercommunication of the group members among themselves.

The opening song is "Jesus Christ is Lord," accompanied by the guitars and tambourines. The group claps, harmonizes, and shows three ritual postures seen in Pentecostalism. These postures concern the placement of the hands and arms. The arms are outstretched to quite literally receive the Spirit, with palms cupped as if holding or catching a liquid substance. With faces turned heavenward and eyes closed, the group as

a body sings, praising their Lord, and some cry with happy tears. The songs "walking Closer to Thee," an old Negro spiritual, and "I Will Rise (So Early in the Morning)" are the next two hymns. Everyone in the group is singing and clapping. The introduction ends on the special Pentecostal hymn "Come, O Spirit", at which point everyone stands. The words of the song repeat the liquid imagery so common in Pentecostal hymns and prayers: "river of life, give us the meaning we are searching for...", and "fill us with Your Spirit." At other times, hymns such as the especially popular "Allelulia" finish this portion of the meeting. Of all the songs used in the prayer meeting, this last hymn was one of the group's favorites. The opening songs, agencies for the ritual act of the meeting, in this sense set the scene and mood for each meeting. They mark the entry into the ritual and the leaving behind of the outside world. The text which follows summarizes the tone of the meeting from start to finish:

Praise God in His holy dwelling,  
 Praise Him for His sovereign majesty,  
 Praise the Almighty Father,  
 Praise His begotten Son,  
 Give praise to the Spirit of Love,  
 Forever the triumvate God be praised...  
 Alleluia, Alleluia, Alleluia.

At this point, group action is accented by a single person directing ideas, reinforcements, and statements at the group in terms of an informal message. It is given by someone new each week, thus leadership is never hierarchically invested. On January 7, the opening message was delivered by a nun prominent in the group. Her words characterize the genre of the opening message. Stressing the people of God's special relationship to the Father, it also dwells on that outside reality, that chaos of modern life which is a bewilderment of lifestyles and seemingly poised on the brink of disaster. For God's people, there shall be salvation in the

community, and through their common shared experience of Him and the following of His Words, the chosen shall live in a world "very different from this one, in the here and now as we know it." Following is a slightly edited taped transcript of that opening statement:

The Lord is calling us, building a community to live in a very different way from this world. Only in truly loving one another in the Lord can we truly understand what we see coming on all sides of us--what is being predicted on all sides of us--the catastrophes upon Nature and upon people. The Lord is calling us to a different kind of living. It is only possible if we really take it seriously, to come back to our first love, to really put Him first in our lives--to recognize He has a plan. It may be bewildering, but it is there. We must care for one another and serve one another; we must help each other to be what the Lord has really called us to be. The Lord really wants us to live another life; it is amazing just how much we absorb the values of the world. When He says live together as brothers and sisters, we do not even know what that means because we are so used to competing with people...we must be just as concerned if our own brother makes it or our neighbor makes it as if we make it. We can really achieve much for the Lord but only in this way. We must take great joy in the Lord and praise the Lord and it cannot be any other way. Our lives must be transformed. He really is calling all over the world for a community on different levels. We may be members of a prayer group once a week, but we must carry it over in our life. We must carry it to our brothers. We must pray to be a living sacrifice, dedicated and fit.

The response, from another member of the hushed group, is a Bible reading, urging "Let your minds be remade and your nature transformed," Another member urges that "Let us be truly open to you, God, " is the attitude to take. This is greeted by "Amen," and "Praise the Lord," from the group. As a sentence is spoken or a line is read from the Bible, these responses come from all over the prayer circle. A climax of tension and silent prayer is reached. As a group and as if by cue, the entire group breaks into prayer and singing in tongues. As if on cue, the group is then suddenly and completely silent. A peak has been reached. The mood in the room relaxes, is peaceful.



A message from the Lord is next. A young man stands, eyes closed, and begins to recite in a slow voice, at times marked with long pauses. In response to the following message, group members also close their eyes and extend their arms, hands cupped, anywhere from directly straight in front of them (posture one), to elevated to shoulder level (posture two), to hands and arms extended fully above the head as if to touch the ceiling (posture three):

My people, my people...I am with you in a very special way. I call you to open your hearts to me. My people, be with me as I am with you. Because to me as I am present in you, put your whole minds with me, my people. Bring your whole hearts to me. Your whole beings. My people, it is only when your turning is to me that I can fill you. I can give you my fruit as a gift, pour my love into you, complete you, make you one, make you one with My Son, make you one with your brothers and sisters. My people, be present with me this evening. Be more with me, more attuned to me than you have ever been before. My people shall feel my love, shall know the glory that is mine, now and always.

The group response is the exclamation of "Praise to the Lord," and prayers in tongues mixed with singing in tongues. The second crescendo has been reached, and the lull between peaks is filled with the guitar-accompanied song, "I Will Sing Praise (O Lord My Light)." At the finish of the song, someone in the group offers up prayers, exclaiming "We come to you, Lord, to worship and praise you." The silent meditation period which follows is ended with group prayer in tongues, again stopping, as it started, simultaneously. Another prayer is offered, "Help us to hear your voice in a new way and following your direction, help us that we may surrender to you." Next to the imagery of liquid and liquid sounds (soft sounds), the imagery of physical and mental surrender is a strong and binding thread in the Pentecostal ordering of the world and the way of the Lord.

Another Bible reading, keeping the rhythm of reading, prayer, and reading, is offered to the group. It urges that "The eyes of the Lord

are on the righteous, and do not be troubled." Again there is silent prayer, with faces turned upwards as if to light and hands cupped and raised as if to receive a material liquid. The peak of silence is broken, again, by spontaneous group prayer in tongues.

This prayer meeting cycle of sustained build-ups and climaxes which peak into speaking in tongues and in spoken messages from the Lord follow a cyclical, processual rhythm which is maintained and grows until the witnessing and prayers with intentions begin, signal that the meeting is in its final stages. The faces of the Loyola Charismatic group are like the faces of children who know they are protected and cherished.

Witnessing is strictly a community affair. The speakers, whether relating their own release from drug addiction or how they found a job as a security guard or how the Lord provided them with baby clothes when their child needed them, is punctuated by the group clapping, interjecting "Praise the Lord," "Amen," or something as secular as "alright, man," "right on," "now that's talking," or "let's hear it!" The audience is participating just as much as the singular speakers, and the feedback created is that of Burke's "language bridges." The higher synthesis of the Pentecostal religious experience is related to coping with the direct here and now of life in the real world. (This is the end of the transcript.)

Reflecting on this transcript, we find that it is precisely this direct impact and ordering on the real world, be it drug addiction, or finding a job, or baby clothes, that gives the Pentecostal movement its vitality and dynamic persuasion. The meeting is closed on the note of a hymn, joyous and filled with hope that the Lord is near and coming,

that His children do indeed have a place in the world and in the scheme of things, that this life as lived in the Lord shall be fruitful and full of rewards in the Spirit.

During the prayer meeting Mass, the group assembled in one of Loyola's empty classrooms was arranged in a larger and informal circle around the table serving as altar. The presence of several guitars and tambourines in the group indicated a shift toward musical emphasis and active group participation. During an opening hymn such as "Jesus Christ is Lord," everyone is singing and clapping, adding parts in spontaneous harmony, and raising their hands to receive the Spirit. Others, with hands held upward, are crying with happiness. Laughter and applause greet witnessing and personal requests during less structured moments after Mass has ended and the prayer meeting has yet to begin. The mood is one of friendly confidence and fellowship. To an outsider, it might seem inclusive. To an insider, it is part of that higher synthesis which orders the world and provides the parameters of human behavior.

Pentecostal life-style is exactly that. Beyond the prayer meeting and the life of the practicing Catholic, the Pentecostal renewal encourages an almost medieval synthesis between everyday existence and religious life. All matters are left to the Will of the Lord, and all matters are surrendered up to Him with prayers and confidence. The ritual life of the Pentecostal dynamically relates to and directs his or her existence in the real world. This is the ultimate strength of the Pentecostal renewal. It offers a direct way of interpreting not only religious experiences but the cultural surroundings of the urban American scene. The interpretation is often what could be termed "old-fashioned" in its stress on family, its no-drug stance, its emphasis on devotions

such as First Fridays and Adoration of the Blessed Virgin. As a reaction to the innovations inspired by Vatican II, which abolished much Church ritual in favor of more contemporary and secular pursuits, the Pentecostals stress much of the two thousand year-old tradition of the Church as a source of roots in an uncertain world and guidelines in a society where the key word has been permissiveness. Ritual, dynamic and needed in the functioning of everyday life, has found a place in the new Catholic Pentecostalism.

The call for unity, cohesion, and community is heard time and time again, along with the virtues of innocence, fidelity, modesty, chastity, and obedience to both the Will of God and the will of the Church. In the newest Catholic renewal movement, there is an obvious looking to the traditions and symbols of the Church and of Christianity. Each Pentecostal carries a well-worn Bible and as a daily discipline reads and meditates on verses. When listening to a speaker at a meeting, the "audience" reads along and interjects. In no sense is it passive, simply receiving. The response is lively.

The Pentecostal prayer meeting of the charismatic renewal within the Catholic Church can be interpreted successfully within the Burkeian framework of dramatistic communicative events for the following reasons. As ritual, the group is centered on a ritualistic interpretation within the formalized boundaries of organized religion. It is also centered on dynamic ritual expression of a high synthesis, a blueprint for action as it were, within the secular world via faith experience. This faith, embodied in ritual, is responsible for ordering the outside world in which the Pentecostal movement exists. In the Burkeian sense it is also a creation of language bridges in order to form a higher synthesis,

beyond the uncertainties and changes within daily life and the realm of religious structures. The processual form of the prayer meeting is due to the interplay between the participants and their reactions to each other as individuals and as a group. No one element within the prayer meeting is responsible for the effect the whole produces. This is due to the interplay between prayers, tongues, messages, prophecy, anecdote, singing, and witnessing which rises to climaxes in emotion and then slowly builds again into the next peak. As tongues are the peak, the tension breaker, and the most dominant group experience, they function in the ritual of the prayer meeting as a pivotal point and the basic language bridge which unites all members of the group. But in themselves they do not explain the whole phenomena, but rather exist within the framework of the prayer meeting. All of its elements create the prayer meeting ritual which binds not only the members within the context of worship, but within the context, much more powerful, of lifestyle and of coping in the outside world. This is the central point of Burke's dramatistic theory, that element of "making oneself comfortable in the world."

In the Turnerian sense, in which symbols of ritual are conceptualized as storehouses of culture, the key focus is on how the symbol is used in the ritual. They are multi-faceted; expressing values, norms, beliefs, social roles and relationships, and express an authoritative, axiomatic truth. Not only are there the ideas of moral and social principle, but also emotive elements of how people use their bodies in relation to the symbol. How people operate with the symbol, how people relate to the symbol before, after, and during the ritual, and the situation in context are all key elements which must be acknow-

ledged.

The charismatic symbols for life in the Spirit carry over into outside reality models of behavior derived from the Christian tradition. As an example, the Loyola female informants frequently mention Mary as a model for feminine behavior; a symbol of the qualities of purity of heart, gentleness of spirit, and obedience and devotion to God and family. These are all characteristics that charismatics and specifically the Loyola group approved of and encouraged. As another example, the symbol of water is employed in the prayer group and liquid imagery abounds. Informants preach about the "pouring out of the Spirit," "the receiving of the waters of grace," "the cleansing power of the Spirit," and "let the Spirit flow over you." The liquid imagery was reinforced by liquid and soft vowel and consonants. The symbolic gestures of receiving the Spirit were that of cupping one's hands as if to receive water from a higher source.

Songs, Bible reading, and scriptural contextualization were and are an important element in the ritual symbol structure of the Loyola charismatic group. Each member is expected to sing, clap, and let music become an expression of powerful religious feelings. Each member carries a worn Bible. As the Word made tangible it is a powerful symbol of Father, Son, and Holy Spirit. When scriptural contextualization is given, almost everyone follows along with his or her own Bible, thus reinforcing the element of group participation as opposed to an actor-audience situation. The Word is experienced in a community sense both symbolically and literally.

In the Catholic and Christian tradition in which most of the group were raised, the imagery of light and darkness figures prominently.

At times the Spirit is referred to by the traditional Christian imagery of fire and flame, an interesting juxtaposition with the imagery of water and liquid which is also employed. Yet as much as phrases such as "bright flame of the Spirit" were employed by Loyola prayer group members, the liquid and water imagery was employed much more often, and matched the ritual question of receiving the Spirit with hands cupped that is a specific gesture of charismatic renewal.

The prayer group contains those dramatistic features of repetition, crescendo, contrast, comparison, balance, disclosure, contraction, expansion, and serial unity. Within the prayer group there is a release of tension, laughter, tears, and a building of specific beliefs given down by a confident, loving, and very traditional sort of God the Father. "Relevance," a much-used and abused word in post-Vatican II Catholicism, has been passed over for an intensive and world-ordering encounter with the Holy Trinity in the world-ordering structure of organized religious belief. All of the elements within the prayer group interplay and interconnect with one another, as do its interpersonal relationships. In the midst of what Burke terms "the chaos of modern life," the dramatistic catharsis of the prayer group ritual acts as a purge, a purge effected by the intensity of the experience. As Burke sees ritual as a formula which one adopts and adapts for his or her own use in the attempt to adjust to various situations, the prayer meeting can be seen in those same terms. The pattern and physical characteristics (symbols) become both verbal and spatial devices (formulas) for defining relationships with surrounding reality. For Burke, the linking of the ethical with the communicative (sharing of systems, sympathies, purposes, and doing acts in common) is essential for basic integrated well-being and mental

and spiritual synthesis within oneself and the surrounding environment. The dramatistic-ritual framework of the charismatic prayer group and prayer life provide for this essential linking between outer and inner reality. The specific imagery and physical gestures which are uniquely charismatic are expressions of shared social relationships, and their impact extends far beyond the temporal confines of any one prayer meeting. One may suggest that the prayer meeting is the focused expression of outside action, in symbiotic relations with outer reality.



## CHAPTER FIVE

## Chapter V

Ritual is more commonly associated with pre-industrial societies and so-called primitive cultures. Urban and industrial cultures, though, have a wealth of ritual as the more commonly recognized symbolic action of non-industrial cultures. One recent example is the study of "bog Irish" Catholics in an industrial urban environment in Great Britain by Mary Douglas (1970). It can perhaps be said that in the displacement and chaos which modernization seems to produce, the ordering and patterning of symbolic action is more necessary than ever before. When formal symboling institutions cease to produce potent and dynamic ritual, it is sought in other places, such as splinter religions and cults, or revivalist movement. The best example of this would be the organized and formalized religious groups whose attendance has been on the decline since the end of World War II. Since 1967, these groups have been losing their membership to Eastern philosophies, occult "sciences", yoga, witchcraft, and such radical splinter groups as the Children of God, the Church of the Final Judgment, the Holy Order of Mans, and the Spiritualist Church. This is especially true since the new Pentecostalism has developed first in Protestant and then in the Roman Catholic Church. Stemming from a desire for ritual instead of ritualism, the dynamic symbol capable of ordering the world as opposed to existing side by side with it, the charismatic renewal has enjoyed a rapid growth throughout America and a popularity throughout the world.

Ritual in contemporary world culture has been neglected under the

false assumption that ritual and symbol are somehow incompatible with modern life. It must be remembered that there is an inherent human need for the ordering and patterning of life on a direct physical and ritual level. It becomes more apparent than ever in (as Burke calls it) the "jungle" of the modern world.

In that most symbolic sphere, religion, the dichotomies of contemporary life are especially visible. The world of religion has become by and large a Sunday world, with the other six days of the week devoted to "the reality out there." The integration of daily life and religion simply no longer exists on the broad level of contemporary American culture. Perhaps it has not existed since the waning of the Middle Ages in European society and its sphere of influence. In research completed last spring, the researcher found that religious affiliation more nearly correlates with economic status than any other factor in contemporary America. Religious affiliation has tended to become a statement of status instead of an attempt at world-patterning.

The response to nominal religious affiliation and lack of interior focus has been the dynamic renewals such as the Pentecostal movement. This dynamic renewal requires the individual find his touchstone for the charting of the outer-reality with the inner-reality of religious symbolic structure and ritual life. To attest to the viability of such reality-centering, the charismatic movement stands as an example. Since its founding within the Catholic Church in late 1966, the Catholic Pentecostal membership now numbers in the hundreds of thousands and has been recognized by the Vatican as a part of the response to the "risorgimento" (rebirth) called for by Pope John the Twenty-third at the convening of Vatican II.

In discussing what sort of people are Pentecostals, several authors and Pentecostals themselves respond as does John P. Kildahl (1972). All age groups, all economic levels, and all professional types have joined the charismatic renewal.

The movement in the Catholic Church reaches from rectories to universities to urban parishes to convents to rural parishes to cloistered life. It goes back to the basic devotional practices such as rosaries, veneration of the saints, the worship of Mary, daily Mass attendance, respect for the traditions and customs of the Church, and the exemplification of simple faith lived in a life of devotion to family, society, and the Lord. Drugs, alcohol, premarital sex, intellectualism and an emphasis on material pleasures are seen as negatives. There is a searching for roots and a revitalization of time-honored practices and ideals. Instead of radical change, reactivation of old symbolic and symbiotic relationships and traditions is the methodology employed by the born-again believers.

If, as Turner (1969) suggests, symbols are the inherent basic building blocks of culture, this reanchoring with a dynamic and relevant symbolic life is an essential integration process. This notion is also taken into consideration by Burke, who in his theory of symbolic action states that symbolic action provides an illumination and an equipment which he likens to a vocabulary for living. For Burke ritual produces both exaltation and a dramatic catharsis which better enables humans to adjust and to live with the "chaos of modern life." For Burke every ritual produces and becomes a formula in an attempt to adjust to various situations. It also offers a transcendent bridge from everyday existence into the realm of the really real of religious experience. In non-indus-

trial cultures it may be noted that the bridge is unbroken in that reality is unfragmented. Symbolic cohesion mirrors cultural cohesion.

The Burkeian experience of conceptualizing ritual-as-formula centers on the principle of the auditor (actor) adopting and adapting the ritual as formula to various life situations. Like dreams, ritual becomes for Burke a guidebook for sane and moral conduct. Linking the ethical with the communicative is direct, dynamic, and powerful synthesis. It is the dealing with the Ultimate Reduction that is the realm of the holy.

Behavior, conceptualized as action, in communicative ritual, is a characteristic of both urban industrial and rural cultures. In both there is a very real need for powerful symbolic action and ritual based on the mainstream of life and its patterning. When old forms break down, they are either revised, as in the case of the Catholic Pentecostals, or replaced, as in the myriad of cults and sects which the secular sixties produced.

The symbolic world of the Catholic Pentecostal reaches into all parts of the life of the individual. Religious life is the center of the patterning process, governing social relationships and work experience. In being Christ-centered, several powerful symbolic tools are utilized. The regular Catholic liturgy, charged with two thousand years of tradition and iconography, is embellished with the Pentecostal symbolic storehouse of the imagery of the Holy Spirit. The symbolically-charged Spirit is depicted in liquid sounding words and liquid imagery, as well as that of fire and light, basics to human existence. The physical accompaniments are a literal cupping of hands to receive that liquid Spirit, as well as turning one's face literally Heavenward and to the

light. The prayer group, the "act" where the ritual drama of the Spirit is communicative action, is the main direct expression of Pentecostals within the Church. They are, above all, still Catholics, and reserve their Pentecostal ritual expression for their own Pentecostal community. Seeking the approval from the formalized Church, they seek to combine their new discovery of the life of the Spirit with a reconciliation of the traditional Roman Catholicism of their upbringing.

Sensitive to an Azusa Street mission quality which characterized Pentecostalism in the past, the new seekers of the Spirit seek to remain within the mainline Church establishment. Excessive displays of emotion are controlled within the group by the group. Looking backward to the first century as the main source of inspiration, the community-oriented charismatics are centered on the dynamic symbolism of the Christian experience within the context of the modern world.

The causes for fragmentation in modern life (technical and industrial) which in turn cause the fragmentation of ritual are myriad. The breaking up of the family in the urban environment is one factor. The breakdown of the community is another. People have essentially partitioned lives, working in one place and residing in another and seeking entertainment in yet another place. The village life of pre-industrial society, where everyone knows everyone else and the community as a body participates in the life-affirming rituals season in and out simply no longer exists in many parts of the world. Science, technology, and media have taken the place of ritual in many areas. Doctors are consulted, not medicine men or religious leaders. Formal education has replaced tutelage under an adept as to the history and traditions of a group of people. Formal religion, seeking to appear progressive, enlightened, and

up-to-date has replaced emotive power with intellectual humanism. Roots and ties to a land or a specific place are hard to establish in a social setting where families frequently move from place to place. Even family members move in and out of each other's lives due to urban mobility and vocational requirements as well as pressures and the pursuit of individual fulfillment. Perhaps this is one of the greatest factors: the twentieth century man by circumstance has moved away from group experience in an attempt at individual autonomy in all areas of life. That there is a need for community and a "sense of belonging" one only has to look at something like the tremendously popular charismatic movement. That there is a profound need for ritual, alive and dynamic and powerful, can also be seen by the charismatic renewal. Contrary to the popular belief that ritual is something belonging to "primitive" culture and is something that one evolves out of in industrial society, industrial life needs ritual as much as the Ndembu of Zambia. Ritual, as Turner has suggested, is the "powerhouse" in which the building blocks of culture are stored. As Burke has suggested, ritual drama also provides for the ordering out of chaos of modern life. Ritual is a patterning, needed at all times by humans in the face of the harsh outside world. This world may be the Serengeti Plain or a small village in Ireland or a metropolis like Chicago. But it seems safe to say that as long as there are people, there is a need for ritual and symbolic action.

One Catholic Pentecostal has suggested that the cohesion in the charismatic movement is caused by both the Spirit working on each charismatic, and each charismatic interacting with other charismatics in turn. This Loyola student went on to add that the special strength of the prayer meeting was caused by the warmth which seemed to envelope the

group--a gift of the Spirit. Ritual action and the element of the holy combine to forge community and a patterning of life both within the confines of the ritual space and in the "outside" of society.



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## APPENDIX I

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### Bearing Witness: Four Testimonials

#1 Dave Mangan received his B.A. from Duquesne University. He currently teaches Math and religion in a Catholic high school in Pennsylvania.

On Feb. 17, 1967, I hurried home from work with a new four-track stereo tape recorder I had just bought. I really wanted to use it and learn about it badly. But for some strange reason I left it untouched and prepared to leave for the weekend to make a retreat with some friends from Duquesne University. Several times I had attempted to give myself excuses for not going, but each time my excuses were refuted and I was spurred on.

The main theme of the weekend was the Holy Spirit. We had been asked to read The Cross and the Switchblade and the first four chapters of the Acts of the Apostles as a preparation. The strange thing was that I had planned to teach a lesson on the Holy Spirit to my religion class. I decided against it because I felt I did not know enough about it myself. Now I figured this would be my chance to learn.

On Saturday morning we had a talk on the first chapter of Acts. The main points were that the Spirit means power and that one must have a total dependence on the Spirit. The role of prayer was emphasized. I accepted these things with the usual fervor, not realizing the extent of the message. We broke up into discussion groups and talked about this. My question was, "Is the Spirit really powerful?" The answer given to me by someone I truly respect was "Yes." Just a plain and simple yes. I didn't even get a supporting argument. But I believed him and I prayed that I would receive this power.

In the afternoon we had a talk on the second chapter of Acts. This talk emphasized how to go about receiving this power...A few personal instances were recounted about people speaking in tongues, but I must admit I still didn't realize what was meant. My reaction to this was that I wrote in my notebook: "I want to hear someone speak in tongues--me."

We again broke up into discussion groups. The result of this one was that I realized what my reception in the sacrament of confirmation was supposed to be and how I didn't participate in it. So along with a friend I decided to do something to renew or take up what I did at confirmation. We were then dismissed, and my friend and I walked together discussing what we had decided. Upon returning to the house we received some startling news--we had no supply of water. Either the spring had dried up or the pump had broken, but we had no water. There were about five of us in the room and one of the leaders of the weekend asked us what we were going to do about it. Our reaction was, "We can't do anything!"

Then he suggested that we pray. At that time I really felt stupid. I felt like the apostles must have felt when they would make a dumb remark after being around Jesus. We collected some others and prayed. We became so sure that it was not God's will for us to go home yet that we prayed in thanksgiving for the water He was going to give us so we could stay.

After we finished praying we went back to the normal course of events and expected results. In the early evening we had a bible vigil which was to be followed by a birthday party for three people present. About five minutes before the bible vigil I was really struck with the realization that I was going to go downstairs and see the water. So immediately afterward I went down into the kitchen and turned on the water. It was there with even more force than usual. What really surprised me was that I didn't even get excited. I just said to myself, "Of course it's there, why shouldn't it be?" I walked out into the hall and announced we had water. Those who had prayed with me (some didn't even know the water was gone) were really joyful. I then continued upstairs and told some more people outside the chapel. I stood before the altar and the next thing I knew I was lying prostrate on the floor crying and feeling such ecstasy as I may never feel again. I cried harder than I ever cried in my life, but I did not shed one tear. All of a sudden Jesus Christ was so real and so present that I could feel him all around. I was overcome with such a feeling of love I cannot begin to describe it.

After a period of time (I don't know how long) I was helped to my feet and went downstairs knowing that the Spirit of God had just dealt with me. As I walked downstairs I could see only love on faces, and I was not aware of what anyone was saying. As I shakily stood leaning against a wall my first reaction was to doubt what had happened. But then I realized what had just happened was nothing like me. I am not emotional; I do not cry, and I'm not easily convinced of things. As I thought about this I knew I had to go back up to the chapel and pray. As I entered I was a little afraid, but went in. I found myself lying on the floor on my back with my arms outstretched in the shape of a cross. I was praying, but it was a very strange sensation. I was not thinking of words before I said them. As I listened to what I was saying I was hearing for the first time. While I was doing this someone came into the chapel but I was almost not aware of the fact. After a while I sat up and noticed it was another friend of mine. As I looked at her praying I was so joyful I could have burst, and I looked at her and said, "I love you." She answered, "I love you, too." and asked if she could read me something. She opened her Bible and started. I don't know what she read because after the first three words I had an even more intense encounter with Christ than before. When I tried to speak to those who had come in I found that I could only make unintelligible sounds like a mute trying to speak. I had so much joy and so much love that I wanted to express and I just couldn't do it. After a while I did talk to those present and then left and just walked around the house. I then related my experience to one of the leaders (the one who gave me the "yes" without the supporting argument) and our chaplain. After this I returned to the chapel where I found more people praying. So I joined them.

I know I didn't get much sleep that night but the next morning I felt as rested and comforted as if I had slept all day. But the great thing was the overpowering realization that God loves me! Later on that day we had another talk on the third chapter of Acts. After this we prayed a little and I again encountered my God. This time I was so joyful because the Lord really cared. He knew what I needed. Boy, did He ever give it to me. He literally knocked me flat!

I found out that day that most of the people there had also had the Holy Spirit come upon them to reveal the Lord to them in a new way and to introduce a new dimension in Christian living. Well, I've been living and growing in this dimension for about a year, and believe me my whole life has been changed. The Lord has taken me by the hand and led me through many problems. But the great thing is that He is leading me to Himself. I know I could never have done it alone.

#2 Karen Sefeik received her B.A. from Duquesne and is currently a grad student at Michigan State University.

"Baptism in the Spirit" was a phrase Ralph Keifer seriously, yet with a bright smile on his face, brought up at an organizational meeting for our student retreat weekend at Duquesne University in February, 1967. Before a few weeks had passed I glowed like him. I, too, had been gifted richly in the "baptism of the Holy Spirit."

Having been told to remain open and expectant, waiting in prayer for God, the Yahweh of the Old Testament, the loving Father spoken of by Jesus Christ, I prayed, watched, waited, expecting the Lord to do great things for us.

After dinner Saturday night--a sloppy spaghetti supper--we discovered that the Ark and the Dove, our retreat house, had no more water. Knowing the Lord's will would be accomplished, I began to pray for enough water so that we could stay. Someone finally directed us individually to go to the chapel to pray. In the praying community there, some sang, some of us pleaded, Ralph smiled at the Lord's sense of humor. After about twenty minutes of prayer, we decided to continue the evening program of short meditations. After this vigil the group dispersed. Some of us remained. By this time, explain it as you will, water had been abundantly given again. Soon Dave Mangan entered the chapel almost ecstatically. As I knelt quietly thanking the Lord, Dave lay prostrate and suddenly began to heave by the power of someone unseen. By an insight which must have been divinely inspired and by what was the beginning of my "baptism" too, I knew Dave was being moved quite visibly by the Holy Spirit. Striking changes began to take place at the Ark and the Dove.

After lunch on Sunday we sat in the conference room. I suddenly felt the peace which pervaded within my being throughout the initial spectacular, happy outpouring of the Spirit spreading more deeply. My hands (usually cold because of poor circulation) grew moist and warm. Warmth enveloped me. I had a sense, too, that something held me back, and I wondered who would exorcise me. All day I had heard within me, "You're different, Karen, you're different." I left the room and asked someone to send in Father Healey, our Chaplain for this weekend. I explained to him that I felt strange and told him I felt myself holding back. Marybeth Mutmanski and Patti Gallagher came into the room, and as Patti laid her hands on my head she exclaimed, "The Spirit of God is in you!" I began to wonder why all the fuss--I knew it was so.

The baptism in the Holy Spirit is opening my heart to more people. Often recently, especially at Mass or in chapel, my heart has begun to beat quite rapidly even as I knelt or stood quietly. The Mother of God has become more special as I've come to a fuller desire to be a better woman and someday a mother. Worries plague me only briefly--until I cast my care literally upon the Lord who has sustained me well, providing time, breathing space, and energy for a gamut of activities from prayer to classes to work and school activities.

As mentioned earlier, Scripture has been more opened to me since my "baptism." When I have prayed for assistance, a beautifully helpful passage has been given. The discipline of daily reading seems less a chore, more a joy now, more a kind of refreshment, challenge, or prayer.

My concern for the renewal of the Catholic Church has grown, too. It does seem that the close attention to Scripture, the desire for more participation in the liturgy (especially since in praying with Protestants I have begun to realize more fully the gift which the Eucharist is) and the sheer enjoyment of praying and singing with a community can aid in this renewal. My prayers include the Pope, the bishop, and specific priests more often now than before.

The baptism, in short, has watered a new life for me. While I am still quite human and forgetful, jealous, annoying, I know a richer life, a confident trust in the Lord, a closer link with the Church, a renewed concern for individuals in specific situations of need, a continually regenerated faith and confidence as I praise the Lord for His goodness, His gifts and an overflowing love. As a last comment, I must add that even laughter and joy have become richer, lighter, sprightlier. Praise the Lord!



#3 Mary McCarthy is currently a Duquesne grad student in history.

Before I received "baptism in the Holy Spirit" I was oftentimes a very lonely, depressed person. As one can usually see through my handwriting, my right arm is handicapped. It has been so since birth. My other physical disabilities have through my lifetime all disappeared. But before receiving the Spirit, my right arm seemed to be useless. I received the fullness of the Spirit on April 21, 1967 at a prayer meeting at Mr. Keifer's. Upon the Spirit's coming I experienced bodily tremors and a sensation of a rather heavy shedding of tears. After the Spirit's dwelling in me, I could not immediately perceive any apparent changes in my physical or psychological framework. But in the weeks to follow I noticed several changes in my life. First, the loneliness and depression vanished. Secondly, I became more dynamically involved in the liturgy. Attendance at daily Mass has grown to be my way of live. Through the Mass I receive the strength I need to witness to Christ and his teachings.

The praise of Christ has been almost constantly in my heart and on my lips. Although I do not possess the gift of tongues, I feel this almost compelling urge to help, encourage, and console others in any ways that are made manifest to me. In short, I live my life joyously now in praise and thanksgiving to Christ for his many blessings given to me.

My right arm still shakes. Yet, I am now able to use it to pick up things, such as filled glasses of liquid, and hold them. I am even beginning to learn to cook. Never before has this arm seemed so strong.

Today, I am happy to say that my Catholic religion has become more dynamic for me. In my other friends who have received the baptism, I have perceived this same dynamic attitude. In some of them I have witnessed the speaking in tongues, some of which I have been able to interpret. The messages have always been those of great solace and joy from the Lord. Praise God!

#4 Patricia Gallagher received her B.A. at Duquesne and is now a full-time apostolic worker at Newman Center, University of Michigan.

In mid-February I made a study weekend with about thirty other students from Duquesne University in Pittsburgh. In preparation we read The Cross and the Switchblade by David Wilkerson and the Acts of the Apostles, Chapters 1-4. Although three of our professors had already received the baptism in the Holy Spirit a month before, none of us were aware of this at the time. I remember after finishing the book I knelt in my room and prayed I would have a deeper awareness of the Holy Spirit and his power in my life. All references to "speaking in tongues" and even the act of laying on hands in the "baptism" passed me by while reading the book. The thing which impressed me the most was how clearly Dave Wilkerson seemed to know the will of God. I remember wishing that I could get such clear signs as to what the Lord wanted of me.

The next day we started discussing the chapters in Acts. One of the professors told us that the reason Catholics don't experience the power of the Holy Spirit is because they don't have the faith to expect great things from God. Just as we must constantly reaffirm what happened to us at baptism, we need a greater openness to the Spirit of God as we grow and mature. He warned us that God listens and answers our prayers and asked if we were ready for what God would do for us. I honestly admitted I was scared, and yet I tacked up a note on the bulletin board which read, "I want a miracle." Some of us agreed to ask the chaplain if as part of the closing ceremony on Sunday we could have a renewal of confirmation vows.

In the meantime, the Lord had other plans for us. That night we had scheduled a party, but nobody seemed to be ready for light talking or dancing. I wandered up to the chapel without really knowing why, but as soon as I knelt down I began to tremble. Suddenly, I didn't want to leave. I remember reasoning with myself that Christ is in other people and that I should go down with them and not to expect to spend my whole life in a chapel. There were three other students with me when all of a sudden I became filled with the Holy Spirit and realized that "God is real." I started laughing and crying at the same time, because not only did I know that He is real, but that He loves us. And this love that He has is almost foolish because we're so unworthy and yet He continues to freely give us His grace. I wanted to share this wonderful knowledge and joy with others, but they seemed so detached. For a moment I thought it might just be a beautiful dream. The next thing I knew I was prostrate before the altar and filled with the peace of Christ.

I experienced what it means "to dwell in His love." In coming home to the Father who made me I felt more complete and free than ever before. I knew I was unworthy and did not have enough faith, and yet I was begging Him to stay and never leave me. As much as I wanted to remain there with Him I knew, just as the apostles after Pentecost, that I must share this with others. If I could experience the love and power of God in this way, anyone could. That night the Lord brought the whole group into the chapel. I found my prayers pouring forth that others might come to know Him, too.

My former shyness about praying aloud was completely gone as the Holy Spirit spoke through me. The professors then laid hands on some of the students, but most of us received the "baptism of the Spirit" while kneeling before the Blessed Sacrament in prayer. Some of us started speaking in tongues, others received gifts of discernment, prophecy, and wisdom. But the most important gift was the fruit of love which bound the whole community together. In the Lord's Spirit we found a unity we had long tried to achieve on our own.

If I had to say what effect the baptism in the Holy Spirit has had on my life, I would honestly say it has made being a Christian an exciting experience. It has given me a taste of the eternal life in knowing Christ and the Father. No longer am I afraid of calling on the Holy Spirit for guidance, comfort, and power to live the Christian life. Before I received baptism in the Holy Spirit I felt as though I was living as a good Catholic. I thought I was successful, happy, and relatively free. But now I know that I had no conception of the richness of a life with Christ, that true success is achieved with Him as Lord of our lives, that only He can bring us lasting joy and complete freedom in His Spirit. I no longer feel helpless when I meet people with problems because I can lead them to God. He is faithful to His promises and steadfast to His love. His gift of the Holy Spirit is meant for all His children, but we must come to Him and ask of our own free will. He is offering each of us a deeper union with Him if only we answer His call. Although the baptism in the Holy Spirit does not eliminate all problems and temptations, I now know how to handle them.

Christ tells us not to be anxious because our Father knows our needs. I believe Him, and when any problem or anxiety begins to trouble me I take it to the Lord and give it to Him. Because of the victory of the Cross, we no longer need to fear Satan. I believe this, and ask Christ to protect and guard me with His precious Blood when temptations come. He does. It is possible to be dead to sin and alive to Christ right here and now! One of the most beautiful things to experience is the real feeling of unity with fellow Christians, especially those who have received the baptism. I find myself more devoted than ever to the sacraments, especially the Eucharist. The baptism in the Spirit has put life and meaning into many aspects of Catholicism which were once only tradition or habit for me. However, I know that many of my prejudices against Protestants which I never admitted I had are beginning to melt away as the Spirit of love takes over. I find it easier to be compassionate when I ask for the mind and heart of Christ.

St. Paul's advice to the Thessalonians to pray constantly, be always joyful, and give thanks whatever happens, has taken on a new meaning. Through the power of the Holy Spirit one can do this. Never before did I know what it meant to praise God, but now it seems like the most fitting prayer to a Father who loves us so much that He sent His only Son that all might live. I'm not hesitant to ask the Lord for signs as to what He wants me to do. He has always been willing to speak to me, but I've never been quiet or faithful enough to listen. Since this experience the Holy Spirit has taught me more about Scripture than I could have learned in a whole lifetime on my own. When I read the Bible now the words live because Jesus Christ is the same yesterday, today, and forever.

## Appendix II

The following tract was passed out at a Loyola prayer meeting and provides some interesting insight into modern symbolizing.

### WHAT IS GOD LIKE?

God is like Ford -- He has a better idea!

God is like Coke -- He's the real thing!

God is like Pepsi -- He's got a lot to give!

God is like Pan-Am -- He makes the going great!

God is like Bayer Aspirin -- He works wonders!

God is like Slow-Poke suckers -- He lasts a long time!

God is like Mattel toys -- You can tell He's swell!

God is like Sears -- He has everything!

God is like Tide -- He gets the stains out that others leave behind!

God is like VO-5 hair spray -- He holds through all kinds of weather!

God is like Dial -- He gives you 'round the clock protection!

God is like Ivory soap -- He's 100 per cent pure!

God is like Lifebuoy soap -- Aren't you glad you know Him; don't you wish everybody did?

God is like Standard -- You expect more from Him and you get it!

God is like Bell Telephone -- There's more to Him than meets the ear!

God is like Cheerios -- He makes you feel groovy!

God is like Frosted Flakes -- He makes you feel Grrrreat!

God is like Scope -- He makes you feel fresh!

God is like Alka-Seltzer -- Try him. You'll like Him!

And how's this for a climax:

God is like -- Hallmark Cards, He cared enough to send the very best!

## APPROVAL SHEET

The thesis submitted by Melissa A. Siebert has been read and approved by the following Committee:

Rev. Francis X. Grollig, S.J.  
Chairman, Anthropology Department, Loyola

Dr. Paul Breidenbach  
Professor, Anthropology Department, Loyola

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Masters of Arts.

Jan 5, 1976  
Date

Paul A. Breidenbach  
Director's Signature